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Lord's Day Worship Services

For the Aid of the Smaller Churches

Prepared and Edited by

E. W. THORNTON

THE STANDARD PUBLISHING COMPANY
CINCINNATI, OHIO

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C. O. Stuckenbruck, born Tipton, Ia., Sept. 30, 1886. Received A.B., Drake University, 1912. Minister, Lake City, Ia., 1913-1917; Council Bluffs, Ia., 1917-1925, when he accepted pastorate of church at Beatrice, Neb.

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B. J. Radford, born in Woodford County, Ill., Dec. 23, 1838. Graduated Eureka College, 1886. Pastorates: Eureka, Ill.; Des Moines, Ia.; Cincinnati, O.; Denver, Col. College teacher, thirty-two years. President Eureka College in '70s. Was the first president of Drake University.

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T. W. Grafton, born Fairfield, Ia., Feb. 21, 1857. Educated Oskaloosa College and Butler University. A.M., Butler, 1881. Married daughter of B. W. Johnson. Asst. Ed. *Christian-Evangelist,* four years. Preached, Sterling, Ill.; Rock Island, Ill.; Ann Arbor, Mich.; Anderson, Ind.; Jackson Avenue, Kansas City; Third Church, Indianapolis. Chaplain, Butler University.

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George A. Miller, born Mt. Morris, Ill. A.B., Eureka College, 1890; A.M., 1893; LL.D., 1925. Minister First Church, Covington, Ky., thirteen years; Ninth Street, Washington, D. C., sixteen years. President, American Christian Missionary Society, 1913, and of International Convention, 1921. Minister, First Church, Omaha, Neb., since 1923.

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A. I. Hobbs, born Cross Plains, Ind., March 13, 1834. Died prior to 1897. Youth, Greensburg, Ind. Printer in Bloomington, Ind. Entered N. W. C. U., now Butler, 1858. Graduated 1862, first honors. Preached, Detroit, Mich.; Des Moines, Ia.; Richmond and Kokomo, Ind.; old Sixth Street and Richmond Street, Cincinnati, O.; Bloomington, Ill.; First Church, Louisville, Ky.

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S. E. Childers, born in Texas. A.B., Eugene Bible University, 1910; A.B., University of Oregon, 1911; D.B. and B.O., Eugene Bible University, 1912; D.D., Eugene Bible University, 1925. Minister, Dean Avenue, Spokane, Wash.; Fruitvale, Oakland, Calif., and Albany, Ore. Professor of church history, advanced homiletics and pulpit oratory, and Biblical literature, including archæology, Eugene Bible University.

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P. H. Canary, Jr., born in Henderson County, Ky., June 18, 1891. A.B., Bethany College, 1918; also did five years' graduate work in prominent universities. For six years a school official; did general evangelistic work for several years. Minister, Madisonville Church, Cincinnati, O.

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J. E. Spiegel, born near Falkville, Ala., March 21, 1871. Graduated, College of the Bible, 1895. Pastorates: Selma, Anniston and New Decatur, Ala.; Sandersville and Columbus, Ga.; Leesville, La.; Corsicana, Tex. Pioneer State evangelist in Louisiana; State secretary and evangelist, Mississippi; State secretary, Alabama, and editor *Alabama Christian*. In second pastorate, Woodville, Miss.

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Ira M. Boswell, born Columbus, Miss., Apr. 28, 1866. Attended Kentucky University and College of the Bible. Minister, Chattanooga, Tenn., twelve years; Georgetown, Ky., since 1916. D.B., Cincinnati Bible Seminary, 1926. Author, "Recollections of a Redheaded Man" and "God's Purpose Toward Us."

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W. E. Sweeney, born Dec. 4, 1877, in Paris, Ky. Educated Kentucky University; graduated Law Department, University of Louisville, 1899; veteran Spanish-American War; practiced law in Kentucky, Wyoming and Chicago; twice elected prosecuting attorney; spent two years on Wyoming ranch. Began preaching 1908. Pastorates: Evansville and Danville, Ind.; Baltimore, Md.; Johnson City, Tenn. Succeeded Mark Collis at Broadway, Lexington, Ky., in 1930.

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E. V. Spicer, born in Ghent, Ky., June 13, 1865. A.B., Kentucky University; A.B. and A.M., Centre College. Pastorates: Jefferson Street, Louisville, Ky.; Selma, Ala.; Richmond, Ind.; Ladonia, Tex. Corresponding secretary State of Alabama; national evangelist since 1902.

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R. E. Snodgrass, born in western Kansas, Feb. 3, 1887. Attended Western Normal College, Shenandoah, Ia.; Drake University, 1910. Pastorates: Savannah, Mo., six years; Maryville, Mo., seven years; in evangelistic field seven years. Began with First Church, Pittsburgh, Pa., June 8, 1930. Ex-president National Evangelistic Association.

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George W. Knepper, born Somerset, Pa., Apr. 5, 1876. Graduated Butler College with A.B., 1897; D.D., Spokane University, 1920. Began ministerial career with home church at Somerset, Pa. Minister, Wilkinsburg, Pittsburgh, Pa., five years; University Memorial Church, Ann Arbor, Mich., six years; Central Church, Spokane, five and one-half years; High Street Church, Akron, O., since 1923.

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Cloyd Goodnight, born near Michigantown, Ind., Dec. 2, 1881. Graduated Butler College, 1906; A.M., 1907; D.D., University of Pittsburgh, 1921; LL.D., Butler University, 1929. Pastorates, Danville, Ind., 1907-1909; Shelbyville, Ind., 1910-1913; Uniontown, Pa., 1913-1919. Became president Bethany College, July 17, 1919.

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James Small, born Dec. 21, 1860, at Seafin, Down County, Ireland. Was baptized in Liverpool, England, by W. T. Moore in 1881. His first preaching was done in Southport, England. Pastorates: Des Moines, Ia.; Oakland, Calif.; Bedford, Ind.; Kansas City, Mo., and Monrovia, Calif. U. S. chaplain in World War. Devotes time to evangelism.

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S. S. Lappin, born Wayne County, Ill., Sept. 20, 1870. Taught school, 1888, 1889. Entered Eureka College, 1890. Minister, Atlanta and Stanford, Ill.; Erlanger, Ky.; Bethany, W. Va.; Bedford, Ind. Editor *Christian Standard*, 1909-1917; professor Bethany College, 1818, 1919. Author several books. With The Standard Publishing Company since 1926.

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W. E. Pierce, born on farm near Cameron, W. Va., where he became minister upon graduation from Bethany College. Trustee, Bethany College, twenty years. Leader Statewide prohibition fight. Instrumental in raising millions for good roads. Erected great modern church at Cameron, where membership has grown from forty-five to more than five hundred.

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B. A. Abbott, born in Craig County, Va., Jan. 26, 1866. Schooling: Milligan College and University of Virginia. Pastorates: Charlottesville, Va., 1888-1894; Harlem Avenue, Baltimore, Md., 1894-1910; Union Avenue, St. Louis, Mo., 1910-1918. Author of three books. Editor *Christian-Evangelist* since 1918.

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S. Lee Sadler, born Pamlico County, N. C., Apr. 2, 1894. A.B., Atlantic Christian College; M.A., Vanderbilt University. Resident work for Ph.D. in Columbia University. Taught sociology in Atlantic Christian College four years. Minister, Greenville, N. C., two years; Hanover Avenue, Richmond, Va., five years. Began second pastorate at Greenville, N. C., Jan. 1, 1930.

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G. I. Hoover, born Croton, O., Nov. 12, 1872. A.B., Hiram; A.M. and B.D., Divinity School, University of Chicago. Minister, Zanesville, O.; Minerva, O.; First and West Pullman Churches, Chicago; Tipton, Ind. Faculty lecturer, College of Religion, Butler University, since 1924; became general secretary Indiana Christian Missionary Association, and managing editor *Indiana Christian*, Sept. 1, 1926.

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R. E. Elmore, born in Virginia; grandfather pioneer preacher of Virginia; *alma mater*, Milligan College. Ministry: Tazewell and Roanoke, Va.; Walnut Hills, Cincinnati, and Phœnix, Ariz. Editorial staff *Christian Standard*, and professor, Cincinnati Bible Seminary, 1924-1928; dean, Pacific Bible Seminary, 1928-29; minister, Central Church, Phœnix, Ariz.

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Frank M. Tinder, born Scott County, Ky., July 28, 1862. Attended academy, Oxford, Ky., and College of the Bible and Kentucky University, now Transylvania. Four pastorates, all in Kentucky: Mays Lick, nine years; Carlisle, six years; Lancaster, over fourteen years; North Middletown since 1917. Large family Christian sons and daughters.

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W. R. Walker, born Adams County, Ia., July 5, 1869. Attended Ohio Northern University, Tri-State College, Hiram College, Columbia University. A.B., Hiram, 1896; A.M., Bethany, 1917; D.D., Cincinnati Bible Seminary, 1926. Ministries: Chardon, Martinsburg, North Baltimore, Killbuck and Indianola Church, Columbus, O., where he received life call. Taught in Phillips Bible Institute and Bethany College.

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R. J. Bamber, born Woodford County, Ill., Aug. 11, 1871. Attended University of Illinois and Northern Indiana Normal; graduated Bethany College with double degrees, A.B. and A.M.; special work in Harvard University. Pastorates: First Church, Norfolk, Va.; Toronto, Ont.; Pittsburgh, Pa.; Versailles, Ky.; Petersburg, Va., and Greenville, N. C. At this writing does evangelistic work. Home, Richmond, Va.

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J. Franklin Baxter was born in Grand Valley, Ont., Can., Apr. 28, 1877. B.A., Hiram College, 1906. Taught district school in Michigan six years. Much of his ministry has been with mission churches—Central, Findlay, O.; Madison Avenue, New Castle, Pa.; Flint, Mich.; Cambridge, O. Accepted call to Painesville, O., in 1922.

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Harry L. Minnick, born Wabash County, Ind. Graduated College of the Bible, 1886. With exception of short pastorates in Norfolk and Richmond, Va., and Van Wert, O., entire ministry of more than forty years spent in New England. Sixteen years in Lubec, Me. Minister historic First Church, Worcester, Mass., since June, 1906.

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P. H. Welshimer, born Apr. 6, 1872, in Logan County, O. A.B., Ohio Northern University, 1894; A.B., Hiram College, 1907; D.D., Butler University, 1926; Litt.D., Cincinnati Bible Seminary, 1929. Minister, Millersburg, O., March, 1897, to close of year 1901; Canton, O., since January, 1902. In these years membership has grown from three hundred to over fifty-five hundred.

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Isaac Errett, born New York City, Jan. 2, 1820. Died, Terrace Park, Cincinnati, O., Dec. 19, 1888. Apprenticed printer when a boy. Early life near Pittsburgh. Minister, New Lisbon, O., 1844; North Bloomfield, O., two years; Warren, O., five years. Detroit, 1862. With James A. Garfield, the Phillips brothers and others, founded *Christian Standard*, Cleveland, O., 1866. To Cincinnati, 1868.

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George P. Taubman, born June 30, 1869, on Isle of Man. Came to United States in 1871. Attended Bible College, Transylvania, 1891-1894; D.D., Eugene Bible University. Pastorates: Newport, Ky.; Mays Lick, Ky.; Portsmouth, O.; Hyde Park, Kansas City, Mo.; Tulsa, Okla.; First Church, Long Beach, Calif., since 1915. Value of church property, $600,000.

The Rewards of the Christian, with Sermon by W. E. Crabtree 207

William E. Crabtree, born Madisonville, Ky., 1868. Graduated, College of the Bible, 1891; A.B., Kentucky University, 1893. Minister, Chestnut Street Church, Lexington, Ky., 1893-1895; Central Church, San Diego, Calif., since 1895. Has fostered two other strong churches in San Diego. Made tour of world on thirtieth anniversary of San Diego pastorate.

The Abundant Life, with Sermon by J. H. MacNeill 213

J. H. MacNeill, born on Prince Edward Island, Can. Graduated, College of the Bible, 1880. Pastorates: Rushville, Ind., eleven years; Kokomo, Ind., six years; Winchester, Ky., sixteen years; Norwood, O., since 1923. Has erected new church-house in each pastorate. Member board of trustees, College of the Bible, twenty-two years; president, fourteen years.

What My Church Can Do for Me, with Sermon by J. H. Goldner 219

J. H. Goldner was born Aug. 8, 1871, at Bridgewater, Pa. Hiram College, University of Chicago, Western Reserve University and Harvard. Minister, Euclid Avenue Church, Cleveland, O., since Jan. 1, 1900.

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D. R. Lucas, born Boone County, Ill., Jan. 14, 1840. Died, Indianapolis, Nov. 4, 1907. Academy education. Became Baptist. United with church of Christ, 1859. Preached Burnettsville, Ind., 1860. Commissioned lieutenant, 1862. Held two meetings with regiment and baptized fifty soldiers. Editor five years. Became evangelist, 1870. Helped start Drake University.

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Edwin R. Errett, born Carnegie, Pa., Jan. 7, 1891. A.B., Bethany College, 1911; graduate work, Yale School of Religion, 1911, 1912; D.D., Butler, 1929. Associate editor, *Christian Standard,* 1918-1925; editor-in-chief Bible-school lesson literature, The Standard Publishing Company, several years; became editor *Christian Standard,* 1929.

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A. W. Higby, born Fayette County, Ia., Jan. 20, 1868. Educated State Normal, Cedar Falls, Ia.; Nashotah Theological Seminary, Wisconsin. Ordained in Protestant Episcopal Church, 1893. Several parishes. Baptized by P. H. Welshimer, Canton, O., 1915. Franklin Street Church, Grand Rapids, Mich., 1915-1918; Broadway, Los Angeles, 1918-1920; Marion, Ia., 1920-1921; second pastorate Franklin Street Church, Grand Rapids, 1921.

The Christian's Anchor, with Sermon by Mark Collis.. 243

Mark Collis, born London, England, Sept. 21, 1851. To Australia in 1854; to Kentucky in 1874. Valedictorian, first graduating class, College of the Bible, 1878; salutatorian, Kentucky University, 1881. Preached Midway, Ky., four years. Taught English, Kentucky University, six years. Minister Broadway Church, Lexington, Ky., forty years. Minister emeritus since January, 1930.

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R. L. Porter, born Oct. 28, 1878, Tupelo, Miss. Graduated, College of the Bible, 1901. Ministries: Fayette, Miss.; Monticello, Butler and Vanceburg, Ky.; Lake Charles, Cheneyville, Baton Rouge, Mansfield, Crowley, La.; Wilmington, O., and Athens, Ga. Served four years as State secretary and editor *Louisiana Christian.* With The Standard Publishing Company since 1923.

Christ Our Master, with Sermon by Frederick J. Gielow, Jr. 255

Frederick J. Gielow, Jr., born Feb. 19, 1893, Buffalo, N. Y. A.B., Transylvania, 1920; B.D., College of the Bible, 1922; M.A., Harvard, 1927. Ordained at Lexington, Ky., May 13, 1921. Minister First Church, Springfield, Mass., 1922-1926. Author "Popular Outline of Church History." Associate editor *Christian Standard* several years. Became editor Standard Bible-school literature in 1929.

Christ in the Home, with Sermon by W. N. Briney........ 261

W. N. Briney was born in Eminence, Ky., Sept. 25, 1865. Graduated Transylvania College and College of the Bible; president Anti-Saloon League of Kentucky. Minister, Paris, Ky., and Warrensburg, Mo. Broadway Church, Louisville, Ky., since 1903.

The Prodigal Son, with Sermon by E. A. Cole.................... 267

Ellsworth A. Cole, born Bentonville, Ind., Aug. 5, 1861. Attended common schools and local high school; teaching two years. Graduated, College of the Bible, 1887. Minister, Third Church, Richmond, Va.; Angola, Tipton and Martinsville, Ind.; First Church, Washington, Pa.; Knoxville, Pittsburgh, Pa.; Second Church, Washington, Pa., since November, 1917. Has held many successful meetings.

Precious Promises, with Sermon by B. S. Ferrall............ 273

B. S. Ferrall, born Pleasantville, Ia., Nov. 15, 1865. Attended Tri-State College three years; A.B., Bethany College, 1890; A.M., 1895. Pastorates: Newark, O.; New Cumberland, W. Va.; Watseka, Ill. With Central Church, Buffalo, N. Y., since 1903. Plant valued at over $200,000 dedicated Jan. 14, 1923.

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Wallace Tharp, born Middletown, Ky., Sept. 22, 1858. Educated, Forest Home Academy, Anchorage, Ky., and College of the Bible, Transylvania University. Minister, Glasgow, Versailles and Carlisle, Ky., eleven years; Augusta, Ga., and Crawfordsville, Ind., five years each; First Church, Allegheny, Pittsburgh, Pa., twenty-one years. Died, Tuscaloosa, Ala., Dec. 24, 1929.

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Harvey Baker Smith was born in Sulphur, Ky., Apr. 21, 1877. A.B., Kentucky University; B.D., College of the Bible. Established Edenside and South Louisville Churches under city mission board. Minister, Glasgow, Ky.; Marshall, Mo., and Hutchinson, Kan. Began ministry with Columbia Heights Church, Washington, D. C., 1924.

CHRIST AND YOUTH, WITH SERMON BY ROBERT S. TUCK........ 291

Robert S. Tuck was born in Tonawanda, N. Y., Feb. 3, 1898. Attended Johnson Bible College, University of Buffalo and Bethany College. A.B., Bethany, 1921. Minister, Columbiana, O.; called to Wooster, O., Jan. 1, 1923.

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Harry D. Smith, born in Hamilton, Mo., Jan. 22, 1866. Attended public schools and several universities. Degrees from University of Kansas, Transylvania, Eugene and Yale. Minister at Olathe, Kan.; Kansas City, Mo.; Eureka Springs, Ark.; Marshall, Mo.; Hopkinsville, Ky.; Dallas, Tex. Professor in Phillips University, Enid, Okla., since 1917.

THE NOBLE CONFESSION, WITH SERMON BY GRANT W. SPEER 303

Grant W. Speer, born in Hancock County, O. Graduated, Ohio Northern University, 1889. Pastorates: Beaver Dam, Bluffton, Belle Center and Hicksville, O. Traveled in Bible Lands in 1914. Minister, Central Church, Toledo, O., since 1907.

THE BIBLE AND SCIENCE, WITH SERMON BY ARTHUR HOLMES 309

Arthur Holmes, born Cincinnati, O., 1872. A.B., Hiram, 1899; Ph.D., Pennsylvania University, 1908. Preached, Sixth Church, Philadelphia; Memorial Church, Ann Arbor, Mich. Religious work director, Pennsylvania Railroad Y. M. C. A., Philadelphia, four years. Assistant professor physiology, University of Pennsylvania, 1908-1912; 1912-1918, dean general Faculty, Pennsylvania State College; 1918-1922, president Drake University. Since 1922 professor of psychology, University of Pennsylvania.

THE CENTRAL FACT OF OUR FAITH, WITH SERMON BY B. H. MELTON 315

B. H. Melton, born Jones County, N. C., Sept. 20, 1868. Graduated from Kentucky University, College of the Bible, class of 1895. Minister, Wilson, N. C.; Richmond, Va.; Baltimore, Md., and two churches in Washington, D. C.—Columbia Heights, September, 1921, and Ninth Street since September, 1925.

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J. H. O. Smith, graduate of Butler University; State evangelist of Indiana. Pastorates: Valparaiso, Ind.; Union Christian Church, Chicago; Oklahoma City, Okla.; Little Rock, Ark.; Metropolitan Church, Chicago; Pittsburg, Kan., and Okmulgee, Okla. Devotes his time to evangelism.

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Bruce L. Kershner, born Jan. 18, 1871, Clear Springs, Md. A.B., Bethany College, 1893; A.M., 1902. Minister, Pittsburgh, Pa.; Beaver Falls, Pa. Professor of Greek, Bethany College; professor of Latin, Kee Mar College; missionary, Manila, P. I.; professor Biblical history and literature, Lynchburg College; became professor New Testament, College of Religion, Butler, in 1925.

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John Ray Clark was born Feb. 11, 1890, Longmont, Col. Graduated English ministerial course, Bethany College, 1916. Minister, West Union, W. Va., 1910-1913; Elm Grove, W. Va., 1913-1916; Chester, W. Va., 1916-1918. State secretary West Virginia Christian Missionary Society and editor *West Virginia Worker* since 1918.

Shall We Change the Plea? with Sermon by E. W. Thornton 339

E. W. Thornton, born near West Mansfield, O., Aug. 20, 1863. To Missouri, 1876. Professor Carter's Academy, Waverly, Mo., three years. One year Missouri State University. Two years Bible College, Lexington, Ky. Ordained, Lexington, Mo. Pastorates in several States. Editorial work with The Standard Publishing Company since 1910.

INVOCATION

Lord! from far-severed climes we come
To meet at last in Thee, our Home.
Thou who hast been our guide and guard,
Be still our hope, our rich reward.

Defend us, Lord, from every ill;
Strengthen our hearts to do Thy will—
In all we plan and all we do,
Still keep us to Thy service true.

Oh, let us hear the inspiring Word
Which they of old at Horeb heard;
Breathe to our hearts the high command:
"Go onward and possess the land!"

Thou who art Light, shine on each soul!
Thou who art Truth, each mind control!
Open our eyes and make us see
The path which leads to heaven and Thee!

—*John Hay.*

EDITOR'S WORD

THE assembling, preparing, editing and arranging of the materials composing this volume have been a joy rather than a task.

In 1904 a work came from The Standard Publishing Company presses entitled "On the Lord's Day." It was prepared by J. A. Lord and has been used widely and helpfully. Little, outlying churches are so appreciative of help that the book is still called for.

The present volume aims to take a few steps in advance of the former work by furnishing a complete program of worship for each of fifty-two Lord's Days.

The use of two copies of the book, instead of one, is not an original idea, but will prove most happy and effective. Young people particularly will find in it an opportunity to give expression to their talents and help inspire the community to better things.

The indebtedness of the editor to the writers of the sermons in the book is hereby acknowledged. With three exceptions, they were specially written and by widely known preachers who cheerfully took the time thus to help enrich the worship of churches that can not have a preacher on the ground every Sunday.

The sermons of A. I. Hobbs, Isaac Errett and D. R. Lucas are included to illustrate the type of preaching of two or three generations ago.

The editor has taken pains to build each worship service upon the theme of the sermon.

It will be well for you to read carefully all of the introductory pages before beginning the use of the books.

One noted preacher, Wallace Tharp, has passed away since the book was begun.

E. W. THORNTON.

BUILDING UP YOUR CHURCH

The church that expects great things is the one that, sooner or later, will realize them.

Even in this day of good roads and swift transportation the small, outlying country and hamlet churches have latent elements of strength. There are memories associated with them that will not vanish for a long time to come, and usually there are a few persons who can not, or do not care to, go away on the Lord's Day.

In such churches the worship services here presented will be the means of revival and refreshing. Make the utmost preparation to get the fullest possible benefit from them.

The plan of the book, if faithfully carried out, will add much to the attractiveness of the service. It likewise will enlist the co-operation of young people who now have not enough to do to interest them.

Study the services between Sundays. Aim to put them on attractively and without a hitch. Do everything well and with worshipful sincerity.

Automobiles can be made to bring people to your church on Sunday morning, instead of taking them away from it.

INTRODUCTION

WHETHER we like it or not, we are face to face with a perilous situation in the churches. For some years now there has been, not merely a drift, but a strong tide flowing from the rural communities into the cities and their suburbs. This is strikingly revealed in the United States census of 1930. Evidently this could not have been going on without depleting the churches in the villages and open country. The result is that in hundreds of communities there are churches that can not see their way to continue employing preachers full time or half-time or fourth-time, or even with any regularity at all.

Yet our faith in Christianity is such that we can not think of allowing any community, no matter how small, to be denied a church of Christ. And if there is to be a church of Christ it must function acceptably. If it can not have a regularly employed preacher, it must somehow function, and function acceptably, without one. This means that it must, by some process, develop and utilize what elements of leadership it has within itself.

This is not to substitute something else for the divine and apostolic order; for the glory of the church of Christ as it is presented to us in the New Testament is that it is characterized by the very simplicity and adaptability that make it possible for it to live and even to thrive when it lacks many factors ordinarily supposed to be essential.

It is, after all, a highly significant thing that Jesus assured His disciples that, wherever two or three are gathered together in His name, He is there in the midst. Such a group—even a small group—constitutes, therefore, His church in that particular place, and, if He be there, how can it be weak? This divine provision for the little group will never cease to command the wonder and elicit the gratitude of the devout Christian.

The essential thing is to make it as easy as possible for even a few Christians to carry on as a church, meeting for teaching, fellowship, the breaking of bread, worship and mutual edification.

This book is admirably designed for just that purpose. It is not primarily a book of sermons—a mine from which preachers may seek to enrich their own sermons. They will, no doubt, find here a vein of rich lore, but such is not the purpose to be served. It is for those small congregations that can not have preaching every Sunday. It makes provision that they may have even more than preaching.

Here they are very definitely shown the way to complete, integrated worship services, in which latent talent within their own group can be utilized to the blessing of these small assemblies and developed possibly for a much more far-reaching leadership in the kingdom.

We have in this book, then, a tool designed for even the inexpert hand, the means by which even those of one talent may be helped to take that talent out of the napkin and increase it to the glory of God, if only they be good and faithful servants.

And the tool is well prepared. It represents in brief form the very best of the sermons of a large company of our best preachers. It represents painstaking editorial work upon the part of a compiler and writer who has both understanding of and sympathy with those who are to be served. I shall feel honored if any word of mine can help to encourage the wide and effective use of this volume. EDWIN R. ERRETT.

HOW TO USE THIS BOOK

THESE worship services are designed to help the small church—the church that is able to have preaching only once or twice a month, or possibly not at all. They will help such churches to help themselves, and, if rightly used, will be of inestimable value.

The plan of the book and the details of each Sunday's program have been worked out with the utmost care.

The following instructions and suggestions are based upon the general plan of worship followed in all the programs of the book. The fact that the services are numbered does not mean that they are to be used in the order of their arrangement. Select the service for next Sunday and write on the margin the date when it was used.

1. The Voluntary is suggested merely to designate an opening piece of music. You may prefer singing a hymn.

2. The Call to Worship should be read by the leader, a well-chosen person appointed from Sunday to Sunday, or for a month at a time. This call to worship usually is a different passage of Scripture from the one used the Sunday before. It should be read slowly, clearly and with dignity.

3. The Response by the Congregation is the same each Lord's Day. This enables the people soon to commit it to memory. The leader may prompt them until this is accomplished.

4. With reverence, the Invocation may be read from the book, or the leader may offer a voluntary prayer of invocation, or call upon somebody else, but it should be brief—a few sentences at most.

5. The Hymn title following the invocation in each service usually is suggested. The number should be announced by the leader. A different hymn may be chosen if the one designated is not suitable.

6. The Responsive Scripture Reading requires two readers. These should be appointed at least a week in advance, to give time for preparation. They may stand, one at each end of the platform. *Be sure to have two copies of the book.*

The Scripture passages have all been selected to conform to the theme of the day's service, which theme is the topic or subject of the sermon for the day.

There may be different readers appointed from Lord's Day to Lord's Day, and, if they are selected from among the younger members of the church, the attendance of both young and old will be greatly enhanced and the services made more beautiful.

7. The Prayer following the responsive Scripture reading may be read by the leader, or a voluntary prayer may be offered.

It is well to encourage the practice of public prayer on the part of the members of the congregation. Prayers are written in this book (1) to be read in case it is necessary; (2) to help young people to learn the phrasing of reverent prayer; (3) to help those of all ages who are timid, by enabling them to hear their own voices in prayer and thus learn to pray in the presence of others.

8. In most cases, if not in all, the Communion Hymns suggested in the worship services are well known and may be found in one or more of the hymn-books in possession of the average church.

It will help greatly if the singers of the congregation will meet one evening of each week and practice singing all available communion hymns. Learn to sing them together in quiet tones and not too fast.

9. The suggestions on "How to Conduct the Communion Service," page 26, should be read in connection with this paragraph. The procedure there recorded is the result of correspondence with a number of widely scattered churches, most of them of moderate size, probably like your own.

The prayers at the giving of the loaf and the cup suggest brevity, but need not necessarily be used. Most elders will prefer to compose their own prayers. They should be a giving of thanks, never an extended petition.

All elders at the communion table will find that the service can be made reasonably brief without undue hurry. It leaves a better impression in the minds of the people.

10. The Offering may be taken, of course, by the same deacons who assisted in the communion service, but it is much better to appoint young men who are not deacons to take the offering. Advantage should be taken of every opportunity to use young people in responsible positions.

Some one may offer a very brief prayer just before the offering is taken, asking God to bless the congregation in benevolent giving at home and abroad. This prayer may be a thanksgiving after the offering, if preferred.

11. If you have a choir, or if any particular preparation has been made, this is the time for special music.

12. The Sermon in each of these worship services is designed to be read to the congregation. It will be an outstanding feature in the day's worship.

The leader of each worship service should, if practicable, be the reader of the sermon for the day, and should have possession of one of the two books for a few days before. Make the utmost preparation to do everything well.

By all means take care of the two books and work out a plan for their safe keeping, at the same time seeing to it that they are available.

13. The Invitation Hymn, like the communion hymn, is suggested in many, but not all, of the services.

Most of those mentioned are well known. Unfamiliar hymns should not be used for invitation. This hymn of climax is evangelistic. It is not something to be sung as a mere approach to the benediction.

14. Scriptural forms of Benediction are used here and there in the book. We suggest that you memorize a few or all of them. Each leader for the day should be able to pronounce the benediction. Each of several of your members may adopt one of the benedictions as his own to use when on duty.

THE LORD'S SUPPER

IN the New Testament, that which the Lord told His apostles to do ''in memory'' of Him is called ''the Lord's table'' and ''the Lord's supper.'' It is not called a sacrament. The eating of the ''bread'' is called ''the communion of the body of Christ.'' The drinking of the ''cup'' is called ''the communion of the blood of Christ.'' The cup is called the ''cup of the Lord,'' the ''cup of blessing'' and ''the fruit of the vine.'' This cup is nowhere referred to as wine. Our Lord used the figurative expression ''my blood.'' This is a divinely sacred memorial.

Who Is Worthy?—As to the question of ''worthiness'' at the table of our Lord, no one is worthy in the sense of being wholly free from the taint and the tarnish of sin. But Jesus taught that ''they that are whole need no physician.'' He is our spiritual Physician. E. J. Lampton wrote: ''The privilege of coming to the Lord's table does not rest upon our moral goodness, but upon our being the adopted sons and daughters of the Most High.''

Fitness of the Twelve.—A present-day writer, known for his clear thinking and trenchant pen, comments in the following five paragraphs upon the immature moral and spiritual discernment of those who were present when the Lord instituted His Supper:

''The one thing here notable above all else in this record is the fact that, after the institution of the Supper, the Lord and the apostles 'sang a hymn and went out.' Went out to what? Judas went out to betray Him. Peter went out to deny Him. One and all, His followers went out to shun and avoid Him, and to leave Him alone in His hour of utmost agony and distress. This Supper, purposely instituted for believers for all time, became in the space of a few hours apparently the most futile thing that had ever been set up among men. In the lapse of less than a day every trace of it had vanished—the Author proscribed and destroyed, the followers one and all hopelessly dispirited and scattered, and the institution made for the ages had seemingly perished between the rising and setting of the sun.

"It can scarcely be doubted that, from that day to this, a similar falling away has followed every observance of the Supper in, happily, a less degree. And most significant of all is the fact that it was the predetermined purpose of the Lord Himself to meet this very falling away in later times. He knew, when the memorial was set up, that precisely what we have here detailed would occur; that in the space of a few hours all promise of its continuance would apparently be dissipated forever.

"At the very beginning of the Saviour's public ministry, in the Sermon on the Mount, He laid down among His chief maxims: 'Blessed are they that hunger and thirst after righteousness: for they shall be filled.' Almost His last words to His people for all time were, 'Eat, drink.' It is impossible to avoid the vital connection between this last injunction and His original blessing on those who 'hunger and thirst after righteousness.'

"Only the sinful can know what it is to 'hunger and thirst after righteousness.' No man hungers and thirsts for that which he already has. It is only against the background of universal sin that this injunction stands out in its manifest truth and force. Inasmuch as sin is around us and in us and through us all, there is indeed a blessing to him who hungers and thirsts after righteousness. And probably the world has never exhibited a more nearly perfect example of those who hunger and thirst after righteousness than the apostle Peter from the hour of his offense until his martyrdom upon the cross.

"Without hunger and thirst after righteousness, it is difficult to find any right to partake of a sustenance designed for these, and these alone, who partake of it in recognition of dependence on the righteousness of the Saviour. In no other way can the true value of the feast be brought home to the soul than by insupportable sorrow for sin and by the fullest recognition of the saving power of the Saviour's death and resurrection.''

What the Lord's Supper Is.—It is a memorial. Every time we partake of it in the right way we are reminded of the price of our redemption.

It is a testimony. By observing the feast we proclaim to the world that we believe in a crucified Saviour.

It is a communion. This word is the same that is sometimes translated ''fellowship.'' In the Lord's Supper we commune with Christ. Spiritually, He is present in the Supper and participates with us.—*Mark Collis.*

The Plea Concerning the Lord's Table.—There is no doubt but that in primitive times all who came to the Lord's table, as well as all who participated in prayer and singing, were immersed believers. We are trying to bring back that state of things.

But the corruptions of popery, from which the church has not yet recovered, have made the people of God an erring, scattered and divided people.

We are pleading for further reformation; our plea proceeds on the integrity of previous pleas—it is a plea for the reunion of the scattered people of God. It does not recognize sects on human bases as divine, but it recognizes a people of God among these sects and seeks to call them out.—*Isaac Errett.*

What We Commemorate.—We are met on the Lord's Day, as the Lord's people, in the Lord's house, to commemorate two great facts of the gospel—the resurrection of our Lord and His crucifixion. The day on which we meet commemorates the first; the symbolic loaf and cup, the second. By following the example of the New Testament church in this weekly service, we testify to the world that we believe in the infinite compassion of our Lord.—*A. B. Chamberlain.*

Given to Meet Our Constant Need of Christ.—To partake of the Lord's Supper without thinking of the Lord, to partake of it simply as a ''church ordinance,'' to partake of it because it is a custom or is expected of us, is to miss its depth and to eat of nothing but bread and drink of nothing but the blood of the grape. We should not put the right to partake of it on the ground of fitness, but on the ground of our need of Christ. —*B. A. Abbott.*

"Think on These Things."—In the meditation that should attend the communion there is a backward look to the cross and what it means; there is an upward look to the Father whose love it speaks; there is an inward look to discover our own spiritual state and readiness to serve; there is an outward look to the field of service about us; there is a forward look to that time when, with Jesus, we shall eat and drink anew in the kingdom of God.—*S. S. Lappin.*

Lord's Supper the Reason for Meeting.—Luke wrote that "on the first day of the week" the disciples at Troas "were gathered together to break bread." Paul happened to be present and preached to them, but evidently the purpose of their meeting was to observe the Lord's Supper. The first day of the week was then and is now the Lord's memorial day. Let us remember Him, on His day, in harmony with His will.

Self-examination.—Paul said, "Let a man examine himself." He made no mention of examining or passing judgment upon somebody else. Only God knows how, in perfect justice, to pass upon your motives or mine, and it is He to whom we all are responsible. "Each one of us shall give account of himself to God."

Brevity.—In conducting the service at the Lord's table, it is possible to be brief without being hasty, to be orderly without being irreverent. There is nothing in the account of the sacred scene in the upper room which possibly could suggest lengthy remarks or extended prayer. To make the communion service tedious is to rob it of its beauty and solemnity.

A Command.—A request, when Jesus makes it, is a command. He said: "This do in remembrance of me." Attendance, therefore, at the Lord's table is the ultimate test of loyalty among his followers. To be absent when one could be present is deliberate unfaithfulness. It is as if John or Peter or Andrew had ignored his appointment with the Lord on that day when the memorial Supper was established.

HOW TO CONDUCT THE COMMUNION SERVICE

The first essential in the right observance of the Lord's Supper is a profound appreciation of its sacred significance. Such appreciation will result in reverence, preparation and order.

At a regular meeting of the board of elders and deacons it should be decided that certain men are to serve at the Lord's table for a definite period of time—one month, three months or six months—these men to make it a matter of conscience to be present and prepared for the service.

One of the group is made chairman and will see that, if on any Sunday there is a vacancy, the place is filled.

On Sunday morning the elders and deacons in charge should quietly take their places in the rear of the room at the very beginning of the worship service. This avoids confusion and disorder.

The communion hymn is announced. Usually three stanzas are sung. At the beginning of the singing of the last stanza the two elders walk to the front, side by side, followed at a little distance by the deacons. If there are two aisles, one elder and one group of deacons may come down each aisle. At the table the elders turn and face the audience, half the deacons standing at one side and half at the other. Both elders and deacons remain standing.

Without remark or comment, other than the possible quotation of a passage of Scripture, the one elder takes up the tray containing the bread, the other the tray containing the cups.

In the light of what little description we have in the New Testament, the following order seems best suited to the needs and conditions of a church of moderate size.

1. Thanksgiving by the one elder for the bread of life and for the sacred significance of this memorial.

2. The elder giving thanks hands the bread to the deacons facing him.

3. Thanksgiving by the other elder for the blessings that are ours through the blood of Christ memorialized in this cup.

4. The elder giving thanks hands the cup to the deacons facing him.

5. The deacons with the bread serve the elders first, then wait upon the congregation.

6. After an interval of a minute or two, the deacons follow with the cup.

7. When the congregation has been served, the deacons return in order and place their trays upon the table. The elders then wait upon the deacons, rearrange the table covering and take their seats in the audience.

The deacons, or two young men, will take the offering.

Note 1.—It will be found exceedingly effective if, when the deacons begin passing the bread and the cup to the congregation, a good reader shall read one of the passages indicated on the following page. The reading should be finished by the time the deacons reach the rear of the room.

In churches that prefer it, the old way may be observed. One elder gives thanks, breaks the bread and hands it to the deacons, who then serve the congregation.

Upon their return the other elder takes the cup, gives thanks and hands it to the deacons, who proceed as before.

The deacons may wait upon the elders before or after they have served the congregation, just as may be seen fit.

"It seems impossible that we should lightly esteem this impressive ordinance, when we remember that it consummates a life that has no duplicate in the world."

Note 2.—In some churches the organist plays very softly during the passing of the emblems. The fine old devotional hymns are used.

It may be that in your congregation the best plan would be to observe the most profound and reverent silence while the deacons are waiting on the audience.

Note 3.—In some churches the communion service is held after the sermon. Worship services in this book may be adapted to such custom, if desirable. Thorough preparation to do everything well and in devout orderliness will draw the people to the house of the Lord.

COMMUNION SERVICE SCRIPTURES

Selected by S. S. Lappin.

Passages suitable to be read before or during the administration of the Lord's Supper:

The Institution of the Supper by Our Lord.

1. Matt. 26:20-30. (Eleven verses in all, but, by beginning with verse 26, the reading may be reduced to five verses and still make complete sense.)
2. Mark 14:17-26. (This passage may be shortened without loss of meaning by beginning with verse 22.)
3. Luke 22:14-20. (This reading, though of but seven verses, is complete.)

The Significance of the Communion as Indicated by Paul.

4. 1 Cor. 11:23-26. (The entire passage is a discussion of certain abuses that had arisen. It includes verses 20-33, but only verses 23-29 are appropriate to be read at the table.)

Other Passages that May Be Adapted for Use.

5. Jer. 31:31-34. (Old Testament reference to the new covenant of which Jesus spoke when he said at the Supper: "This is my blood of the covenant." See Mark 14:24.)
6. John 6:48-58. (The discourse of Jesus on "The Bread of Life," this portion bearing directly on the matter of communion.) Follow with 1 Cor. 10:16, 17.
7. Acts 2:41-47. (The example of the newly formed church at Jerusalem—the Pentecost church in the beginnings of its life. The reference in Acts 20:7 may be added, with a remark to make connection.)
8. Eph. 5:15-21. (An admonition suitable to be given from the table.)
9. Col. 3:12-17. (Reference to preparation for worship and to the elements that enter into the public devotions of a Christian congregation.)

INVITATION, CONFESSION, BAPTISM

The purpose of assembly on the Lord's Day is threefold—worship, edification and evangelistic appeal.

The "services" in this book are far more than programs, and will help the small and weakened congregations in all three of these respects. Churches that for the time being are without a minister should go right on having additions. In churches that have preaching once or twice a month, there is no reason why there should not be additions on Lord's Days when the preacher is absent, as well as on those when he is present.

Extending the Invitation.—Most of the sermons in this book come to a close in a way that makes it easy to ask if there are those present who will make the good confession. It is well for the two elders to stand at the front, facing the audience during the singing of the invitation hymn. The congregation, as well as those who come forward in response to the invitation, will remain standing.

One of the elders will tell the congregation the names of those who have come to confess their Lord, and then, taking each of them by the hand, calling him or her by name, will proceed as follows:

Taking the Confession.—The following question is usual, and is Scriptural in precedent: "Do you believe with all your heart that Jesus is the Christ, the Son of the living God, and that He is your Saviour?"

An interesting variation is now being practiced by many preachers. The confession is repeated, phrase by phrase, the believers present joining, the convert merely listening. Then it is done again, the convert alone following, saying, "I believe," etc., thus being introduced into "the household of faith."

After the confession, it is unnecessary to add anything unless it be a very few words somewhat to this effect: "Continue to study the good confession you have made. You will find its spiritual height, depth and breadth ever beckoning you on. As its meaning widens, it will more and more establish you in faith and good works.''

Those who come by commendation from a sister congregation may be welcomed in the usual way.

If some one comes forward who is an unimmersed member of a denominational church, you probably have known about it and have talked the matter over.

You may say: ''My friend, you many a time have confessed the Lord in prayer, in public worship, in conversation and in right living. Do you now make a new avowal of your faith in preparation for being buried with Him in baptism, wherein you will rise with Him to walk in newness of life?''

Baptism.—Every church building should be so planned as to enable the congregation easily to center its attention upon the baptistery and the Lord's table, as well as upon the pulpit.

Every country church and hamlet or village congregation, worshiping in a house of the old type, should at least rebuild or remodel that part of the building which is faced by the audience, so that the baptistery will be in sight of all, and so placed that it will delight the people by its beauty and by the impressiveness of its use.

The best baptistery is a stream of clear water or an outdoor pool. These are not always available and weather conditions may make their use inadvisable.

An elder or deacon may baptize when no minister is at hand. He should qualify for this service. This can be done by going where the ordinance is being well performed and making careful observation.

Instruction.—The habit of so conducting the affairs of a church as to convey the impression that baptism is the end of the program is a pernicious one.

Baptism is at the *beginning* of the Christian life. In every church there should be training-classes for those who newly have been introduced into the Christian fellowship.

Especially should boys and girls be so guided and trained as to show them the falseness of much modern teaching and the integrity and surpassing worth of the teaching of Jesus Christ. Bring up the younger generation to know the truth, and the truth will make them free.

WORSHIP SERVICES

WORSHIP SERVICE NO. 1

THEME: THE CHRISTIAN A NEW CREATURE IN CHRIST

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40: 31).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   Upon our service this day, O Lord, we beseech Thee to bestow Thy blessing. Renew a right spirit within us, our Father, and create in us a clean heart, we ask in Jesus' name. Amen.

5. **Hymn.**

6. **Scripture—**

   FIRST READER—The subject and text of the sermon to-day finds support in Jesus' declaration to Nicodemus that he must be "born anew."

   SECOND READER—"Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" (John 3: 4.)

   FIRST READER—Jesus then explained, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3: 5, 6).

   SECOND READER—"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6: 6).

FIRST READER—"A new commandment I give unto you that ye love one another; as I have loved you." "Your life is hid with Christ in God" (John 13: 34; Col. 3: 3).

SECOND READER—"We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6: 4).

FIRST READER—"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12: 2).

SECOND READER—"But we all, with unveiled face reflecting as in a mirror the glory of the Lord, are transformed into the same image from glory to glory" (2 Cor. 3: 18).

7. Prayer—

Our Father and our God, we are thankful that, however much we may separate ourselves from Thee, we can not destroy Thy love for us. We thank Thee that always we may ask Thee to renew a right spirit within us and help us to become new creatures in Christ Jesus. Our desire is to grow in the grace and the knowledge of Christ and to renew our spiritual youth like the eagle. As we this day meditate on Thy truth, help us to interest ourselves in the welfare of others. Send us home from this service refreshed and renewed in heart, we ask in Jesus' name. Amen.

8. Communion Hymn.

9. Communion—

Thanksgiving before breaking the bread:
O Lord, it is not because we feel ourselves worthy of the gift of Thine only begotten Son that we ask Thee to bless this loaf, but because we feel our utter need of Thy presence and help. May this loaf daily remind us of the living bread which came down from heaven, is our plea in Jesus' name. Amen.

Thanks before giving the cup:
Our Father, we pray Thee to accept the gratitude of our hearts for this cup which calls to our minds the scene in that upper room, and the shedding of our Lord's precious blood on Calvary. We want to grow in worthiness. We need Thy blessing to help us make our hearts right in Thy sight. Forgive us according to our need of forgiveness, and save us, we ask in Jesus' name. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY CARROLL O. STUCKENBRUCK

TEXT: "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" (2 Cor. 5: 17).

MANY centuries ago one of the noblest men of all the ages endeavored to make known the true status of an obedient disciple of the Lord. Fortunately, in performing such an important task, he was able to use the advantages which could be given only by a rich personal experience, thorough scholarship and divine guidance. In performing this service, he made extensive use of the phrase ''in Christ.'' Through all the ages no improvement has been made upon his choice of words in briefly describing the relationship of a Christian to his Saviour. Thus the apostle Paul still serves us all most helpfully as we try to reach conclusions that are in harmony with the will of our Father.

Our text suggests the most distinctive characteristic of the one who is ''in Christ.'' He is a ''new creature.'' He becomes such as the result of a change in which ''old things are passed away'' by the process of becoming ''new.'' This verse of Scripture has spiritual wealth in store for the one who makes its riches his own.

1. There is always something ''new'' about every change that expresses the will of Christ.

When this ''newness'' is discovered in His personal life or in the life lived by His true followers, it is particularly valuable, attractive and beautiful.

He spoke no hackneyed message, rendered no customary service, lived no ordinary life. His life was so ''new'' in the experience of men that no one could anticipate Him. Both friends and enemies know about what they can expect of us, but both friends and enemies of Jesus were alike surprised at His resurrection. Nicodemus was so surprised at Jesus' discussion of conversion that he asked: ''How can these things be?'' Because of surprise that caused disappointment, a certain young man ''went away sorrowful.'' The disciples were surprised when He calmed the winds and waves on Galilee. The story was ever the same.

The world continues to discover something ''new'' about His kingdom, though its ''newness'' has been dawning continuously for nineteen centuries. Men have formed many organizations that have flourished for a time. Their limitations were plainly evident. But the church of the living God does not wear out, fail to attract or cease to serve.

2. There are many ''old things'' that retain much value.

An old automobile is about as useless as anything we know, yet a better car can be renewed from its parts. Old garments can be repaired in a manner that will save the parts that are the least worn. Old houses can be painted and repaired. He who finds a method of saving something from the scrap-heap is a benefactor.

If there is something worth saving in old things that were never of great value, how about man, who was created in the image of God? ''But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.''

This age has a very keen sense of values with respect to all things material. It is much less accurate in the estimate it puts upon human life. Without appealing to forces that are distinctly Christian, the age is wholly incompetent to appraise soul values. In Jesus' estimation it is evident that the worth of the soul stands first. The value of all other things is relative and depends upon its connection with this supreme human interest.

3. It is a problem to cause the ''old'' to pass away in such a manner that the good is all saved by becoming ''new.''

In the process of making new creatures in Christ out of those Scripturally ''old,'' we face the problem in its most difficult form. The church recognizes virtues in the lives of many it can not wholly commend. The kingdom of God can not afford to lose a single good quality from any life in the world. When a person comes to Christ, he should bring with him every virtue he possesses and make changes only in those qualities in which he is wrong.

In the New Testament we find the only trustworthy method of accomplishing this change. Men have made no improvement upon the process. When a sinner comes to Christ, his mind is changed by the facts of the gospel until he believes that Jesus is the Christ, the Son of God; his heart is changed by the ideals of the gospel until he loves his Lord and all God's children; his character is changed by repentance until he no longer willingly does what is wrong, but strives with all his power to do what is right; his relationship to the world and to Christ is changed by his baptism, for thus alone can he ''put on Christ.'' Only by conforming to this Scriptural process can we hope ultimately to abandon the ''old'' and ''become new'' in Christ.

The change described in the text is a very thorough one. It is not the creation of a new being, but the salvation of one who was lost, the reconciliation of one who was an enemy, the justification of a condemned sinner. While the person is the same being, with the same faculties, powers and individuality, still the change is so great that it suggests a new creation. It is somewhat similar to the change through which the earth passes when it moves from winter to spring. With the appearance of the grass, flowers and foliage, it becomes a new earth to the spectator.

IV. The ''old'' self is our chief concern.

It is the real problem for every person away from Christ. It continues to be a problem for the Christian during that process of change after initial obedience has made one a child of God. The great Father of us all will never be wholly satisfied with any of us until we are ''perfect even as your Father which is in heaven is perfect.'' Not until we reach that plane of sinless perfection shall we be wholly free from the problem of the ''old'' self. This is a process which, in its final accomplishment, involves two worlds.

When this change is intelligently, Scripturally and completely made, it represents the greatest change through which an individual can ever pass, unless it be the change involved when this mortal puts on immortality. Even the latter change may be such a close associate of the former as to make a clear distinction most difficult. Men may change by reason of age or disease until friends do not recognize them, yet such a change is not sufficiently great to illustrate satisfactorily the Scriptural change from the ''old'' to the ''new.'' It is a spiritual change to a new life.

5. What Christ does for the individual, Christianity is continuously doing for the world.

Christianity is endeavoring to make new cities out of our cities, a new country out of our country, a new world out of our world. The world problem is the same as that of the individual, except that it is on a larger scale. There is much of the ''old'' that must be abandoned for the sake of the ''new.'' Still the process never varies. It is all being accomplished through the regeneration of the individual human heart.

No matter what advancement is made in science and finance, it is still the same ''old'' world until it is won to Christ. Under the guidance of Christ, the ambassadors of the kingdom are the real leaders in making the world new. Modern tendencies to appreciate the brotherhood of man and the Fatherhood of God are only indications of response to Scriptural ideals that are nineteen centuries old.

The world, as distinguished from the church, never makes a Scripturally ''new'' life. Without Christian fellowship and the leadership of Christ the world is helpless in this particular type of advancement. Whatever real ''newness'' there is anywhere centers in that which is distinctly Christian. Blessed, hopeful and courageous can that one be in whose life the ''old things are passed away'' by becoming ''new'' in Christ Jesus. Is there one here to-day who desires to begin the new life in Him?

13. Invitation Hymn **("Since Jesus Came into My Heart").**

14. Benediction.

WORSHIP SERVICE NO. 2

THEME: CHRISTIAN WORSHIP

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness" (1 Chron. 16: 29).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   O God, our Father, in the worship of this hour we seek Thy presence. Upon all that we do we invoke Thy blessing. Unto Thee we dedicate our prayers, our hymns, our very thoughts, in the name of our Lord Jesus Christ. Amen.

5. **Hymn** **("O Worship the King").**

6. **Scripture—**

   FIRST READER—"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" (Ps. 29: 2).

   SECOND READER—"I will declare thy name unto my brethren: in the midst of the congregation will I praise thee" (Ps. 22: 22).

   FIRST READER—"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" (Ps. 24: 3.)

   SECOND READER—"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Ps. 24: 4).

   FIRST READER—"Blessed are they that dwell in thy house: they will be still praising thee" (Ps. 84: 4).

   SECOND READER—"For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Ps. 84: 10).

FIRST READER—"It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Ps. 4: 8).

SECOND READER—"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3: 3).

FIRST READER—"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12: 28).

SECOND READER—"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another" (Heb. 10: 25).

FIRST READER—"Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14: 7).

SECOND READER—"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4: 23, 24).

7. Prayer—

Gracious Father, we are grateful for Thine infinite goodness—more grateful than our stumbling speech can tell. It is our desire that the word of Christ shall dwell in us richly and in all wisdom. We want to do Thy will. We pray that our children may learn the way of the Lord; that our young people may increase in the knowledge of God; that our men and women may fight the good fight of faith; that our older people may face the sunset in peace, and with hope undimmed. In all our work and worship bless us and cause Thy face to shine upon us in the forgiveness of our sins, we pray in the name of Christ Jesus, our Lord. Amen.

8. Communion Hymn ("Break Thou the Bread of Life").

9. Communion—

Thanksgiving before breaking the bread:

Dear Lord, we offer Thee our thanks for this loaf which pictures to us our Saviour's great love. We dare not go forth from this place of worship holding a grudge against any member of Thy family. Make this memorial so significant to us all that we can not stay away from the table of our Lord and from fellowship with one another. This is our prayer, in Christ's name. Amen.

Thanks before giving the cup:

O God, it is with reverence and awe that we utter Thy name, and with the utmost gratitude that we may come to Thee as our Father.

Accept our thanks especially for the love of our Lord Jesus Christ and for this memorial cup which He left us. Make us more worthy. Forgive us and save us, in His name. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY B. J. RADFORD

TEXT: "May your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ" (1 Thess. 5: 23).

THE words of our text were addressed to those who had received the gift of the Holy Spirit on coming into Christ, and so were ''new creatures''—spiritual men. Previously they were ''natural men''—sons of the Adam who became a living soul when God breathed into his nostrils the breath of life. The gospel provides for the development and co-ordination of these three elements of the Christian—spirit, soul and body.

His body, the tenement of the soul, affords the means of access to environment, perceiving the marvelous phenomena of that environment and the means of reacting upon it. And for the Christian this soul tenement or tabernacle, the body, has a holy place in which resides the Holy Guest—a temple of God which must not be defiled. It is all-important that the body be kept as nearly perfect as possible, being the instrument through which the soul communicates with the acts upon its environment.

The soul's efforts to modify its environment fall into two distinct classes. First, esthetic, or the environment with the phases of material beauty in form, color and sound. Second, ethical, or the environment with sources of moral beauty in pity, friendship and affection. The esthetic impulse has filled the world with boundless and marvelous creations—architecture, statuary, painting, poetry and music. The ethical has filled the world with hospitals, asylums, fraternities, benevolences and self-sacrificing service.

Certain universal emotions are so decisive in producing conduct that all governments must appeal to them to secure obedience. Among barbarous and violent peoples the appeal is to the emotion of *fear*. The chieftain's club or despot's sword alone secures submission and order. In our most highly civilized communities there are those who can be made tolerable members of society only through fear of punishment.

A higher appeal than this is the appeal to *admiration.* Great leaders, military or civil, have spared no efforts to inspire their followers with admiration.

A still higher appeal is the appeal to *gratitude.* An appreciation of the benevolence of rulers and of the benefits of good government is a powerful influence for social order and security. Great leaders try to inspire gratitude in their followers.

But the highest appeal which can be made by leaders and rulers is the appeal to *love.* The ruler who inspires affection in his subjects, the Government that inspires true patriotism, are the highest and most secure. These emotions being inherent in human nature, public worship in all religions consists of exercises calculated to arouse one or more of them. The aim is to secure more devoted service, which means that appropriate and impressive rituals are necessary.

The ritual of fear is sacrifice. In pagan worship, devotees must lay upon the altar whatever is required to appease the anger of the offended god. This may require the surrender of property, children or life itself. Christian worship provides a ritual for this emotion, because it is basic in human nature and must be directed to its legitimate object, God. ''The fear of the Lord is the beginning of wisdom,'' and he who fears God and keeps His commandments need fear no one else. Every man stands in awe of some power. This fear may exalt or debase, but in the development of a Christian life it exalts because ''perfect love casteth out fear.'' In Christian worship this emotion is stimulated by the Lord's Supper.

An appeal, higher and more effective than the appeal for loyal following, can be made to the emotion of *admiration.* It is said that the captains of the barbarians who overran and overthrew the Roman Empire dared not lay hands upon their men. They secured obedience and heroic service by inspiring admiration. It was this emotion which made Cæsar's pet regiment—the Tenth Legion—ready to follow him against the giant, fierce-faced soldiers of Ariovistus, even if the other legions should flee. It was his strong appeal to this emotion that made Napoleon the conqueror of Europe and made Henry Clay the idol of millions in American politics.

The ritual of admiration is praise, and in its observance the worshiper takes keen delight. Whether the object be a military or political hero, or even a prize-fighter, the worshiper delights in sounding his praise. On a beautiful Sunday morning in 1886, thousands of Cincinnatians each paid two dollars for admission to the ball park. They were assembling for worship quite as enthusiastic and offered as sincerely as that which we were offering in our churches—the difference being not so much in the fact of worship as in the heroes worshiped. Christianity offers to humanity a priceless blessing in a Hero so noble that His worship fits its devotees for all that is holiest and happiest in life here and hereafter. Their effort adequately to set forth their admiration of Him has filled the world with countless masterpieces in architecture, sculpture, painting, poetry and music. They sing His praises around the world. Earth knows no more delicious music than a congregation singing:

> "Majestic sweetness sits enthroned
> Upon the Saviour's brow;
> His head with radiant glory crowned,
> His lips with grace o'erflow."

An appeal still higher is the appeal of *gratitude.* One is despicable indeed, really an ingrate, who does not respond to this appeal. Many a despot has lost his throne, and even his life, by failing to make this appeal. Many bloody revolutions have resulted from the utter lack of this appeal by the Governments. In no organization—family, State or church—can the cultivation of gratitude be safely neglected.

The ritual of gratitude is thanksgiving, and Christian worship gives an exalted place to this impressive ritual. Gratitude gives earnestness and tenderness to songs and prayers. In the Lord's Supper it makes an irresistible appeal to the true worshiper. It reminds him that for his sake Jesus gave His body to be broken and His blood to be shed.

Ingersoll used to say, "All religious worship is from the blanched lips of terror," and yet congregations of worshipers all around him were filling the air with songs and prayers from the glad lips, of admiration and genuine gratitude. He was blind to the fact that even heathen worship rises above the low plane of ''terror.'' Fear prompts the laying of the victim upon the altar, but never puts a garland on its head nor a drop of incense in any censer.

But the end of Christian worship is not merely to furnish ecstatic thrills for its devotees. It is designed to so imbue them with admiration and gratitude for the Captain of the world's salvation that they shall become heroic, self-denying followers in His campaign of salvation. They are to become so imbued with His spirit that they, like Him, daily shall go about doing good, even to enemies and persecutors.

The highest appeal of all, therefore, is *love.* It is vastly higher than fear; it is much higher than admiration; it is higher than gratitude. In all the pagan religions of the world there is not a god that is represented as seeking to kindle love in the hearts of its devotees. The Christian's God said, ''Thou shalt love the Lord thy God,'' and Christ said, ''God so loved the world, that he gave his only begotten Son.''

The ritual of love is a service of love—love responding to the love of God, who Himself is love. Worshipers at some shrines exalt ethics above all else, while devotees at other shrines exalt esthetics. Worshipers of the God of the Bible and devotees of the Christ of revelation exalt the Saviour in word and in deed, in theory and in practice, in worship and in work, in profession and in life.

> "One hour with Thee, O God! when daylight breaks
> Over a world Thy guardian care has kept,
> When the fresh soul from soothing slumber wakes,
> To praise the love that watched me while I slept;
> When with new strength my blood is bounding free—
> That first, best, sweetest hour I'll give to Thee."

13. Invitation Hymn **("Oh, Do Not Let the Word Depart").**

14. Benediction—

The grace of our Lord Jesus Christ be with you all. Amen.

WORSHIP SERVICE NO. 3

THEME: STEDFASTNESS

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Hear ye, and give ear; be not proud: for the Lord hath spoken. Give glory to the Lord your God" (Jer. 13: 15, 16).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   O Thou God of love, justice and mercy, we ask Thy blessing upon this service. Be so near unto us that Thy presence will help all of us and each of us according to our needs, we ask in the name of our Lord. Amen.

5. **Hymn** **("My Jesus, I Love Thee").**

6. **Scripture—**

   FIRST READER—"Turn thou to thy God: keep mercy and judgment, and wait on thy God continually" (Hos. 12: 6).

   SECOND READER—"He that shall endure unto the end, the same shall be saved" (Matt. 24: 13).

   FIRST READER—"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed" (John 8: 31).

   SECOND READER—"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15: 4).

   FIRST READER—"Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16: 13).

   SECOND READER—"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5: 1).

FIRST READER—"And let us not be weary in well-doing: for in due season we shall reap, if we faint not" (Gal. 6: 9).

SECOND READER—"Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2: 7).

FIRST READER—"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6: 13).

BOTH READERS TOGETHER—"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3: 5).

7. Prayer—

Most merciful and kind heavenly Father, it is in Thee that we live and move and have our being. Thou art our rock, our stedfastness and our salvation. We know that there is no security except in Thee. Reveal unto us, therefore, the real foolishness of our dependence upon self and help us in patient continuance to run the race that is set before us. As we listen to the good sense in Bro. Grafton's sermon, may we resolve to give diligence to make our calling and election sure. Forgive us and teach us how to overcome, we beg in the name of Christ. Amen.

8. Communion Hymn **("My Faith Looks Up to Thee").**

9. Communion—

Thanksgiving upon breaking the bread:

O God, our Father, we are prone to go through with the service at the table of our Lord as though it were a mere matter of form. Rouse us from our indifference. Help us to feel keenly our tremendous debt to our Lord for the sacrifice He made for us. Humble us in Thy sight and in our own as we think of our unworthiness of this great gift, we ask in the name of Christ. Amen.

Thanks upon giving the cup:

Gracious Father, it is not our desire to withhold from Thee the gratitude of our hearts for this cup of blessing. But Thy goodness is so great and our merits are so few that our tongues stammer as we seek to express our thanks. Read our hearts, O Lord, and see there our sincere devotion as we pray in the name of our Lord. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY T. W. GRAFTON

TEXT: "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15: 58).

THE text is a conclusion drawn from the most hope-inspiring statement ever made by man. The fifteenth chapter of First Corinthians presents an unanswerable argument for the doctrine of immortality. In it Paul has summed up the testimony of a large number of eye-witnesses of the resurrection of Jesus, witnesses to whom He revealed Himself alive after His crucifixion. Upon that testimony Paul has based the hope of the life to come (1 Cor. 15:20). Since this is a blessed assurance, its realization demands a fixed and unwavering loyalty to our Lord; hence the words of our text.

Though written as an earnest exhortation to the members of a first-century church of Christ, where pagan ignorance, temptation and persecution threatened the stability of new converts, how applicable are these words to our modern church life!

We are living in a restless, vacillating age. The things of yesterday no longer appeal to us. We are ready to turn from the tried and proved to some new course of adventure. We must have the latest model of automobile, the newest fad in culture, the most-up-to-date preachment in religion. We change our convictions and attitudes as readily as we change the style of our garments. We are "tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:14). To the changing, restless, vacillating world Paul writes: "Be ye stedfast, unmovable."

Stedfastness is an essential element in all our relationships. Our physical life depends on the stedfastness of God's laws. We sow and reap in the assurance that the seasons will not fail. We plan and build because of our faith in eternal laws. Our faith and hope are built on the stedfastness of our Lord: "Jesus Christ, the same yesterday, and to-day, and for ever." The realization of that hope depends upon our stedfast continuance in the principles of the gospel.

1. If Christianity is to conquer the forces of evil and win the world to Christ, its followers must remain stedfast in the faith.

Just now there seems to be a weakening of faith in the fundamental truths of the gospel. We are living in a world of doubt. Faith is giving way to uncertainty, uncertainty is ripening into agnosticism, and agnosticism is undermining the moral forces upon which a permanent social order must be built.

The cause of this downward trend is not far to seek. The sources of faith and power that fired the hearts of those early disciples are being neglected by too many of Christ's professed followers. We are no longer the Bible-reading people we once were. The altars of family prayer have fallen down. The means of grace offered by the church are being neglected. A flood of literature that ridicules Christianity and generates moral stench is rushing in upon us. As a result faith wavers, spiritual vitality is lowered, and many cease to be a vital force in world betterment.

There is need to-day of an unwavering note of confidence inspired by men and women who are stedfast in the faith. It is needed in combating lawlessness, in guiding youth over the perilous path they are treading, in stimulating the moral uplift of society. We need members who, having put their hands to the plow, can not be turned back, but with Paul can say: We ''have kept the faith.'' We need preachers and laymen who have the stalwart conviction that fired Luther as he faced the Diet of Worms and said: ''Here I take my stand; I can not do otherwise; so help me God.'' There is need of the faith and zeal of John Knox, who prayed: ''Give me Scotland, or I die.'' Give us men and women who are stedfast in the faith. ''This is the victory that overcometh the world.''

2. If the church is to survive, its members must be stedfast in their loyalty. Mere temple-treading may not be a virtue, but church attendance is an index to religious zeal. It is an important factor in the extension of the kingdom of our Lord. To carry forward the work of world conquest the church must get a hearing, and to build her people up in their faith she must have them under her constant instruction. ''Not forsaking the assembling of ourselves together'' is the New Testament admonition, and yet it is a lamentable fact that church attendance is distressingly small. It behooves us to discover the difficulty and find the remedy.

A careful survey reveals the fact that less than one-third of the membership of the average church attends its services on any given Sunday. A discouraging condition in many churches is a growing membership and a shrinking congregation. A church of two thousand members has an average attendance, by actual count, of less than six hundred. The average member seems to have no sense of responsibility for the growth of the church.

As a result, the spirit of evangelism is failing. The multitude passes by in derision a church whose membership has forsaken its assemblies. In a State where we have our strongest membership, numerically, 275 churches did not report a single conversion last year. The cause of this unfruitfulness is an indifferent membership. If the religion of Christ is to win, it must be through the preaching of the gospel, but how can one preach it successfully without hearers? And how are we to get the ears of the outside world if believers are untrue to their trust?

The cause of this weakening of church life is not difficult to discover. The paths that lead away from the house of God have multiplied with our material advancement. Modern improvements have smoothed the way for wandering feet. It is too easy to fly far afield on the Lord's Day. Why go to church anyhow? It is so easy to tune in on the radio and listen to some brilliant pulpit orator without the exertion of church-going. What an ease-loving people we are becoming—and at what a sacrifice! To the extent that we disobey the Scripture admonition, faith is weakened, spiritual vitality is sapped, and desire for the regeneration of the community is lost.

A revival of church attendance would usher in a new day of evangelism, transform our social order, solve our financial problems and make the church an aggressive spiritual force in any community.

3. There is need of stedfastness in Christian service. In the past we have overworked creed and doctrine to the neglect of living the faith we profess. Too much of our religious life has been aloof from our needy world.

A new horizon stretches out before us to-day, but the church has been slow to recognize its responsibility for any service beyond the walls of its building. As a result, lodges have been built, clubs organized and societies established to do the work Jesus intended His church to do. It was to go and save the world from its hopelessness and sin. To do so it must be concerned about the welfare of men near and far. It must be the good Samaritan to the needy. It must tread the by-ways in search for God's lost children. It must use its influence to make it easier for men to do good and harder to go wrong. It must make this a better world in which to live.

Through the kindly ministry of such a church, men are going to realize the presence and power of Jesus Christ and be drawn to love and follow Him. Was not this what He had in mind in one of His closing discourses? He said: ''Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.''

Everything beyond the brief span of earthly life depends upon the stedfastness of our discipleship. On the far-flung battle-line we struggle for the mastery over opposing forces. The victory is ours only through patient, persistent warfare. If we miss the goal, the fault is ours. When Napoleon was dying on the barren rock of St. Helena, he said to his faithful companion: ''No one but myself can be blamed for my downfall. I have been my own greatest enemy, the cause of my own disastrous fate.'' So, if we fail to win the crown of enduring life, it will be because of our lack of stedfastness in the service of our Lord. Everything has been provided to enable us to make life victorious. Shall we make good?

As we sing the hymn of invitation, it is our prayer that, if you have not confessed Christ, you may stedfastly determine that you will. He invites you. Yours will be the benefit and blessing if you accept.

13. Invitation Hymn **("Where He Leads Me, I Will Follow").**

14. Benediction.

WORSHIP SERVICE NO. 4

THEME: CHRIST'S CHALLENGE TO SERVICE

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

"Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness" (1 Chron. 16: 29).

3. **Response by Congregation—**

"I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

"God be merciful unto us and bless us, and cause his face to shine upon us; That thy way may be known upon earth, Thy salvation among all nations. Let the peoples praise thee, O God; Let all the peoples praise thee. God, even our own God, shall bless us." Amen.

5. **Hymn** ("Bringing in the Sheaves").

6. **Scripture—**

FIRST READER—"Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant" (Matt. 20: 26, 27).

SECOND READER—"For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10: 45).

FIRST READER—"And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and servant of all" (Mark 9: 35).

SECOND READER—"Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. For Christ also pleased not himself" (Rom. 15: 1, 3).

FIRST READER—"For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake" (2 Cor. 4: 5).

SECOND READER—"For we know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich" (2 Cor. 8: 9).

FIRST READER—"So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith" (Gal. 6: 10).

SECOND READER—"Doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself" (Phil. 2: 3).

BOTH READERS IN UNISON—"Have this mind in you, which was also in Christ Jesus" (Phil. 2: 5).

7. Prayer—

Our Father and our God, we desire this day that Thou wilt help us to have the loyalty and the courage to accept anew Thy challenge to service. May we buckle on more firmly the whole armor of God, that we may win victories for the Prince of peace. And help us to go into all the world as heralds of the cross on which our Lord humbled Himself and for our sakes became obedient unto death. We know that in proportion as we are servants of Thine, we have true freedom. Forgive us, our Father, and save us, in Jesus' name. Amen.

8. Communion Hymn ("In the Cross of Christ I Glory").

9. Communion—

Thanksgiving before breaking the bread:
Heavenly Father, we thank Thee for all Thy gifts, and realize our unworthiness of them all. Especially are we not worthy of the great gift of Thine only begotten Son, our Lord Jesus Christ. We humbly thank Thee with all our hearts for this loaf that keeps us in mind of His precious love toward us. Strengthen our love toward Thee and our fellowship with one another, in Jesus' name. Amen.

Thanks before giving the cup:
O Lord, we also thank Thee for this cup which reminds us of the blood that was shed for us, and the life that was lived for us. Help us to walk in the light as our Lord was in the light, endeavoring to keep the unity of the Spirit in the bond of peace. May we grow in Thy grace and knowledge. Forgive us and save us, in Jesus' name. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY GEORGE A. MILLER

Text: "As the Father hath sent me, even so send I you" (John 20: 21).

CHRISTIANITY is pre-eminently a religion of service. This service is twofold—to God and to man. It is to God as Creator, Father, Giver; to man as brother, companion, child. We render service to God by worship, giving and helping to save His lost children. We also render service to our fellow-men by bringing to them salvation through Christ, ministering to them, and helping them in every way.

Some one has truly said: ''All other religions may be complete in one man and his god, but Christianity requires two men and God.'' True Christianity is both perpendicular and horizontal. We look up and worship God and look about us to serve our brother man. The brotherhood of man is the outgrowth of the Fatherhood of God. I am a brother to my brothers and sisters because we had the same father and mother.

Christ is the source of all true Christianity. He is the one perfect example. He challenges His followers to service, and the challenge comes in two ways.

First, He challenges us by His example. There is great value in personal example in all life. The true parent must be a living example to the child in all things. God pity the child who does not have the example of a truly Christian, upright and honorable parent. We can all remember some schoolteacher of years ago who influenced our lives in a wonderful way. Maybe we have forgotten all the book knowledge which that teacher taught to us, but the living example has been a great cause of blessing to us all through our lives. The Sunday-school teacher may not have taught us much of Biblical history, geography or learned exposition, but his example as a faithful servant of the Lord, giving his life to us, has never been lost.

In my youth I sat through long sermons by those whom I now know to have been very poor preachers, and I do not remember a single thing they ever said, but the godly influence of their consecrated lives abides with me still, and will continue to do so all through life. Each Christian may live a life of mighty influence for good over the lives of the youth with whom they come into contact. The Christ life has been the greatest example of all ages of a godly life of service and sacrifice.

In the very beginning of His ministry, Christ gave to the world an ever-abiding example in the ordinance of baptism. In the Jordan River He was baptized by John to ''fulfil all righteousness'' and to give the world an example of true baptism. It is the rule of a captain of the city fire department never to send his men into a place of danger where he would not go himself. So Christ does not require us to do a single deed or act of service for which He has not given the example. A preacher who prides himself on being liberal in his views, and, regardless of Scripture teaching, believes in allowing every one to do as he pleases about the divine ordinance of baptism, asked a boy who had confessed his Lord how he wanted to be baptized, and received the answer: ''Just the way Jesus was baptized.'' Without further comment the preacher arranged for immersion.

The whole ministry of Christ was one of service to God, His Father, and to man, His brother. In doing the will of God in prayer and true worship, He gave to us an abiding example of our duty to our Father in heaven. He did not neglect His duty to mankind, but ''went about doing good.'' Christ gave to the world a challenge to service by His example.

Second, He challenges us by His teaching. What a wonderful call to service is the Sermon on the Mount! How many millions of people have been taught the true way of a sacrificial life by the teaching of that sermon! Another division of this teaching which has led many to true Christian service is that of His promises. How many lives have been divinely inspired by the promise: ''In my Father's house are many mansions; if it were not so, I would have told you, for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto myself; that where I am, there ye may be also.'' Does not that promise call us to better service?

I like to think of heaven as a place. I heard a preacher say recently: ''Heaven is not a place, it is a condition.'' Somehow I can not conceive of being in a condition—nowhere.

Jesus said, "I go to prepare a place," and that place is where He is. That will mean more to me in the time of the departure of a loved one, or in my own last moments, than to try to imagine going into a "condition" that has no place—no existence.

So, all the teaching of Jesus leads us to go forth, as His servants, to seek and to save the lost. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Certainly the teaching of the Christ must challenge us to the greatest service in the world which is helping to save those who are lost.

Let us return to the text: "As the Father hath sent me, even so send I you." This truly means that in our lives we are to live over the Master's life of true service and helpfulness. Jesus' followers are to carry to the whole world His example and His teaching. If they fail to do this, the world can never receive the salvation of Christ. Then will the world be lost forever. The grain of wheat has been planted. We are to water and to nurture it, that it may bring forth a great harvest. The church of the living God is the divine means of helping and blessing the world at home and abroad. The Holy Spirit still works through the Word to "reprove the world of sin, and of righteousness, and of judgment." The church contains high spiritual authority through the divine Word which it gives to the world if it is true to the great trust imposed upon it. It is to-day truly "the light of he world," "the salt of the earth." Only as the lives of the members of the body of Christ are consecrated to the sacred service of preaching the Word, and teaching mankind of the Christ and His salvation, can the world be saved from sin and death.

Both Gethsemane and Calvary, in language greater than words, speak through all ages of sacrifice and service. They are the great examples to all the followers of Christ to-day. It is sad to compare the modern teaching and directing of youth in terms of "personal liberty" and "self-expression," with the unsurpassed conception of the Christ example. The great need to-day is the teaching of our youth—and all everywhere, for that matter—the real example and precepts of Him who can lead all to the highest conception of Christian service.

This is the supreme challenge of Christ to the modern world.

If the rising generation and all coming generations are to be saved, it will be by living over the true example of Christ and His service. We build our monuments, not to the men of selfishness and personal aggrandizement, but to those who have been willing to sacrifice self in service to mankind. Selfishness is ever tearing down and destroying society, the church and all else that is worth while. It is the mother of sins. Christlike service, on the other hand, is ever building up and restoring what selfishness has been tearing down. Christ challenged by His example and by His teaching. What is the challenge of your life?

Not long ago I saw a picture on the wall of a sick-room. I saw it when I was a boy. In the midst of a great sea with its rolling waves was a rock, and on that rock was a cross. A beautiful woman, with her long hair streaming in the wind, was kneeling on the rock with her two arms clinging to the cross. The waves came just to her feet. It was the rock and cross of safety in the midst of the great sea of sin and death. Such a picture does not express true Christianity, but I once saw another picture that does. It was this: The same sea, the same rock and cross, the same beautiful woman kneeling, but now she clings to the cross with but one arm, while with the other she reaches down into the sea and grasps the hand of a sinking sister, lifting her to the rock of safety. That is Christianity, my friends; that represents the true life of Christian service.

To-day it is Jesus Himself who reaches down to where men are struggling for a sure foothold. Will you grasp that extended hand? Will you accept His wonderful invitation and not only secure the forgiveness of your sins, but place yourself where you can win others in His name?

13. Invitation Hymn (**"Whosoever Will"**).

14. Benediction—

> Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen.

WORSHIP SERVICE NO. 5

THEME: THE ORIGIN OF CHRISTIANITY

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "O magnify the Lord with me, and let us exalt his name together" (Ps. 34: 3).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   Our Father who art in heaven, Thou art our Rock and our Fortress. Thou art our hope, O Lord, and in Thee do we take refuge. Grant Thy presence in this hour of worship, we ask in the name of Jesus Christ, our Lord. Amen.

5. **Hymn** ("Standing on the Promises").

6. **Scripture—**

   FIRST READER—The subject of the sermon to-day is "The Origin of Christianity." The writer of Hebrews throws light upon this interesting and important theme.

   SECOND READER—"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

   FIRST READER—At the transfiguration, while Peter was speaking, "behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17: 5).

   SECOND READER—And Jesus, at the close of His ministry, said: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16: 15, 16).

   FIRST READER—Ten days later, at Pentecost, Peter preached Jesus as the Christ, convicting the people of sin.

SECOND READER—"Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" (Acts 2: 37.)

FIRST READER—"And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2: 38).

SECOND READER—But these converts all were Jews. We would like to know who were the first Gentile converts.

FIRST READER—The first Gentile converts were Cornelius, the centurion, and his kinsmen and friends. Peter said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him" (Acts 10: 34, 35).

SECOND READER—And after the amazement of the Jews because the Gentiles received the Holy Spirit, Peter said: "Can any man forbid water that these should not be baptized, who have received the Holy Spirit as well as we?" (Acts 10: 47.)

Such is the Scripture account of the beginnings of Christianity among both Jews and Gentiles.

7. Prayer—

O God, we thank Thee for the gospel of our Lord Jesus Christ and for those who, under Thy special guidance, first spread the good news concerning the way of salvation from sin. Help us to be faithful as they were faithful.

Help us so to hunger and thirst after righteousness that we may be worthy successors to the obedient thousands on Pentecost.

Bless our humble work and worship, here and now. May we not be content to work and pray for our own community. We are anxious so to live as to commend Thy truth to the world. Help us to overcome our shortcomings. Forgive us and save us in Jesus' name. Amen.

8. Communion Hymn ("Break Thou the Bread of Life").

9. Communion—

Thanksgiving before breaking the bread:

Our Father, we exalt Thy holy name and remember Thy love as we give Thee sincere thanks for this bread, which we break in memory of the broken body of our Lord. As we partake of it, we desire Thy blessing. Our shortcomings are many, but we humbly come to Thee for Thy gracious forgiveness, and we now want Thy blessing, in Jesus' name. Amen.

Thanks before giving the cup:
For this cup, our Father, we offer our thanks as we try to picture the scene in that upper room. We desire to show our gratitude in our daily lives. Help us spiritually to realize Thy presence as we partake of the cup in obedience to our Lord, we ask for His name's sake. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY A. I. HOBBS

TEXT: "My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself" (John 7: 16, 17).

"I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him" (Deut. 18: 18).

WHOEVER would morally uplift the world must incur its suspicion, if not its violence. Jesus was no exception. Claiming to be the Prophet like unto Moses, come to raise mankind from their fallen estate, He incurred the incredulity and the antagonism of His contemporaries.

Some said, ''He is a good man,'' but the majority replied, ''Nay, but he deceiveth the people.'' And, ever since, all who have refused to accept Him as the divine-human Saviour, have allied themselves with one or the other of these parties.

But Jesus had a sufficient explanation. It was based on Deut. 18:18. He struck right through their perplexity by asserting a divine right to teach; that His teaching was not His own as a man, but that He was sent of God, and hence His teaching was of God. What He said at that time convinced many that the Mosaic prophecy was fulfilled in Him; for they said, ''This is of a truth the prophet,'' ''the Christ.''

All who admit the divine authenticity of the Holy Scriptures need no argument to prove Christianity divine. Those who perversely refuse to accept them as given by divine inspiration will not be affected by argument.

The central thoughts of our text are as follows:

1. Faith in the divine origin of the teaching of Jesus depends upon, and is the natural offspring of, a certain moral condition; viz., a willingness to do God's will.

2. This moral condition is a universally practicable basis of faith in Christianity.

3. Faith thus born is equivalent to knowledge of the fact that Christianity is of God.

In discussing our theme, it is important to determine what Christianity is. It may be considered as a system of religion; or as a life, a graft of principles into the heart, growing out into a more or less perfect fruitage in conduct or character. It may be viewed objectively or subjectively. As a system of religion, it is a doctrinal unity, the doctrine of Christ. Christianity is Christ expanded. Every part is harmonious with every other, and all together form a complete whole.

What Jesus taught comes to us through His apostles; and, although their testimony has seals of veracity unimpeachable, it is marvelously corroborated. In times past, in divers manners, God spoke unto the fathers by the prophets. In the Old Testament they furnish ample evidence of their own inspiration, and sure guarantees of apostolic fidelity in setting forth the teaching of the great Prophet. They wrote of Him and the elements of His doctrine. The writings of prophets and apostles are complementary. They form an arch of which Jesus is the keystone. The prophets portrayed Christianity by predictions and promises, types and shadows. The apostles dealt with it as a then present reality, and a realization of what was shadowed forth on the background of Messianic promises. They present it as a substantial system of truth, unfolding and applying its principles to the multiform needs of the soul and of society.

Hence we can identify it by the pattern with almost as much certainty as the molder identifies a casting by its pattern, or by its matrix in the sand. And although centuries intervened between the pattern and the gospel, we know, as by intuition, that God is the Author of both.

This evidence is so conclusive that Jesus pronounced condemnation upon certain Jews for rejecting His teaching, saying: "Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" The very fact that, under the circumstances, they would not believe in Jesus, was to Him sufficient evidence of moral perversity, and they were not willing to do God's will.

Perversity of will, not lack of evidence, was the root of their unbelief. The same may be said of the majority of skeptics now. Moral perversity, in our time, decks itself with the pretentious glitter and sophistical frippery of "advanced thought." Modern skeptics remind me of the pilot who was commanded to steer the vessel so as to keep the larboard to the north star. The captain, awakening from sleep, noticed that the star was astern, and, alarmed lest the ship should be wrecked, called out: "Did I not tell you to keep the larboard to the north star?"

"Oh, yes," replied the pilot, "but we have gone past it."

About as sensible is much that is called progress. Beware, young man, when blindly following modern blind guides. It may not harm you to read skeptical literature, provided you read the answers to its self-confident assertions; but be sure, if you start into the swamp, that you stop not till you reach solid ground on the other side. A little learning here, as elsewhere, is a dangerous thing.

In so far as nature can utter the thoughts of God, she must speak in accord with His word. Creation is one of God's great books, and some truths revealed only by His Spirit may be read between the lines, but not all. God's providential government, both in nature and in human history, is an almighty emphasis of the distinctions between right and wrong. Such "apostles of free thought" as Herbert Spencer at lucid intervals are compelled to confess that there is an eternal Power over all things and working through all things "which makes for righteousness." But what particular acts of faith, worship or service on the part of the sinner may be acceptable to an infinitely holy and just God can be learned only by direct revelation.

Natural religion, or a system of religion formed by reason under the light of nature only, is defective. The sanctions of its morality, by experience and observation, become working forces in consciousness. Actions, or courses of action, appear to be right or wrong as they result in the weal or woe of the individual or of society. Hence the standard of right and wrong is unstable; and to work out a fairly correct standard must be the task of philosophers. But even among philosophers no two schools have ever fully agreed. Experiment often entails injury.

Under imperfect conditions, with vicious inclinations, it has often led to deeper ignorance. The masses of men, confused by the disputations of philosophers, are apt to swing off into fatal indifference. Besides, natural religion is silent in the presence of such questions as those asked by Micah. ''The world by wisdom knew not God,'' nor the means of approach to Him for those who were burdened with sin and guilt. Nothing but direct revelation can meet the demands of our situation.

Christianity, as taught by Jesus and the apostles, articulating perfectly with the established truths of natural religion, must become universal, crushing out and triumphing over all erroneous systems, even as the little stone in the vision, cut out of the mountain without hands, destroyed all in its way, and shall stand forever, the kingdom which can not be moved.

Christianity, being the only religion which fully meets human wants, commends itself to the honest-hearted. And so long as the believing habit is not broken down by the spirit of disobedience to God's will, or by distrust engendered by deception and delusion, every one, upon a practical acquaintance with the teaching of Jesus, feels an impulse to receive it as the ultimate religion. Our moral intuitions attest its divine origin.

So, if you doubt the testimony of prophets and apostles, consider the probabilities of the truth of the gospel; trace it to its source. Behold the arch upholding its keystone, and, in turn, the keystone supporting the arch. Witness in Jesus the fulfillment of promise and prophecy, type and shadow. In short, turn towards each other and compare the two portraits of the Messiah—the one drawn by the Old Testament prophets, the other by the apostles in the New Testament—and behold their mutual likeness, and in both the brightness of the Father's glory and the express image of His person, and be not faithless, but believing.

13. Invitation Hymn (**"Lord, I'm Coming Home"**).

14. Benediction.

WORSHIP SERVICE NO. 6

THEME: THE ORGANIZATION OF THE EARLY CHURCH

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Fear God, and give glory to him. . . . Worship him that made heaven, and earth, and sea, and the fountains of waters. Unto his habitation shall ye seek, and thither thou shalt come" (Rev. 14: 7; Deut. 12: 5).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   O God, be merciful unto us, and bless us, and cause Thy face to shine upon us. Let the people praise Thee, O God, let all the people praise Thee. Cause Thy face to shine upon us and give us joy in the service of this hour, we pray Thee in Jesus' name. Amen.

5. **Hymn** **("Wonderful Words of Life").**

6. **Scripture—**

   FIRST READER—"Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation" (Ps. 111: 1).

   SECOND READER—"Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt" (Ps. 74: 2).

   FIRST READER—"Take heed therefore unto yourselves, and to all the flock in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood" (Acts 20: 28).

   SECOND READER—"And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4: 11, 12).

FIRST READER—"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2: 19, 20).

SECOND READER—"In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2: 21, 22).

FIRST READER—"For other foundation can no man lay than that is laid, which is Jesus Christ" (Eph. 3: 11).

SECOND READER—"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2: 5).

BOTH READERS TOGETHER—"Let all things be done decently and in order. . . . Let all things be done unto edifying" (1 Cor. 14: 40; 1 Cor. 14: 26).

7. Prayer—

Reverently we come before Thee in this hour of worship, our Father, to thank Thee for Thy manifold blessings and to ask Thee to sanctify our service with Thy presence.

We thank Thee for the simplicity and wisdom of the work and worship of the early church. It is our sincere desire to get back to the unity, devotion and zeal that characterized Thy servants then. Help us to restore that early upbuilding, missionary enthusiasm which, like a divine blaze, spread the gospel far and wide. Forgive us our sins and save us, in Jesus' name. Amen.

8. Communion Hymn ("Break Thou the Bread of Life").

9. Communion—

Thanksgiving before breaking the bread:

Lord, we come before Thee in memory of the sacred scene foreshadowed in that upper room where Jesus Himself said: "This is my body, broken for you." We are anxious that partaking of this loaf may help us to grow in grace. Accept our thanks, our Father, in the name of Him who died for us. Amen.

Thanks before giving the cup:

For this cup of the communion of the blood of Christ, our Father, we thank Thee with all our hearts. We thank Thee for the happiness and hope brought to the world through faith in Jesus Christ. As we partake of this cup of blessing, we pray for all those who are deprived of its comfort. Forgive us our sins and save us, we ask in Jesus' name. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY S. E. CHILDERS

Text: "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4: 11).

THE greatest organization in the world is the church of Christ, which began upon the first day of Pentecost after the resurrection of Christ from the dead. Jesus had explained the ideals of this organization to the disciples during His public ministry, and a large part of the forty-day period was spent teaching them the things concerning the kingdom.

But Jesus was more than an idealist; He was always intensely practical. Not only did He present the ideals for His church, but He left plans for its organization, which soon followed its beginning. Any movement that succeeds must be carefully organized. The only difference in an army and a mob is expressed in this one word ''organization.'' The efficiency of our Government, of an automobile factory, of a city council, depends upon the completeness of the organization.

Upon this point the Lord has not left us in darkness.

1. ''And he gave some to be apostles.''

At first the church was under the guidance of the Spirit-filled apostles. These men were qualified for leaders by the baptism in the Holy Spirit. Christ delegated His authority to the apostles and told them to go into all the world. Therefore their words are as binding as the words of Christ; so it is not surprising to read of the early disciples that ''they continued stedfastly in the apostles' teaching.''

These men were eye-witnesses of the risen Christ, therefore they can have no successors. The doctrine of ''Apostolic Succession'' is not found in the New Testament, but originated in the false theology of a later day. In fact, apostolic succession is not needed, because we have the words of the inspired apostles recorded in the New Testament to guide the church to-day.

2. And He gave some to be ''prophets.''

There were no New Testaments in the early church days to guide the members of the various congregations. Because of this lack there had to be men in the various churches qualified to lead the brethren. These men were qualified by the bestowing of spiritual gifts through the laying on of the apostles' hands. When Samaria was evangelized, Peter and John were sent unto them, and they received the Holy Spirit: ''Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money.'' Another example of the bestowal of the Spirit took place at Ephesus, for we read: ''When Paul had laid his hands upon them, the Holy Spirit came on them, and they spake with tongues, and prophesied.''

These prophets, so qualified, were able to instruct the members of the various congregations in the absence of the apostles. Such prophets are no longer needed in any church to-day because the inspired New Testament fulfills this need.

3. And He gave some to be ''evangelists.''

The office of evangelist is the first permanent office within the church organization. Strictly speaking, the evangelist is not an officer in the local congregation. His work is concerned with the promotion of the progress of the kingdom at large.

A good example of this work is recorded in the eighth chapter of Acts, where Philip, the evangelist, conducted a revival among the Samaritans and helped to lead the Ethiopian eunuch to Christ. Timothy was another man in this class. Paul said to him: ''Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.'' Timothy went from one place to another preaching the gospel, making converts and assisting in organizing them into local congregations. Titus, another evangelist, was instructed to appoint elders in the churches of Crete, which he and Paul had previously visited.

The man to-day who is generally referred to as the ''pastor'' of a congregation, in New Testament terms is the evangelist. This proper New Testament conception of the important office of the evangelist would no doubt do a great deal to stimulate the evangelistic program of the church in our day.

4. And He gave some to be ''pastors and teachers.''

Under this general designation we have that group of men in the local church to-day generally known as elders. In the

New Testament they are not only called elders, but also bishops, overseers, pastors (or shepherds) and teachers. These various names are used to designate the different phases of the work of the same men. The Scripture usage makes no distinction between the office of bishop and elder. The distinction now existing grew up later, and is a departure from the New Testament plan and practice.

The qualifications required of an elder are very definitely set forth in 1 Tim. 3:1-7:

"1. This a true saying, If a man desire the office of a bishop, he desireth a good work.

"2. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach.

"3. Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous.

"4. One that ruleth well his own house, having his children in subjection with all gravity.

"5. For if a man know not how to rule his own house, how shall he take care of the church of God?

"6. Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

"7. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

These qualifications cover the moral, mental and spiritual life of the one selected for this very important office. A man thus qualified will be able to set a splendid example for the rest of the congregation.

The duties of the eldership form one of the most important phases of the New Testament church organization. These elders are the men who have the general oversight of the local church. They are the real pastors of the church. Paul instructed the Ephesian elders to "feed the church of the Lord which he purchased with his own blood." These men were instructed to be on guard against grievous wolves which would enter, not sparing the flock. In referring to the elders, the Hebrew writer said: "Obey them who have the rule over you; and submit yourselves, for they watch for your souls as those who must give account.'' A New Testament eldership, fully restored to its New Testament function, will do more to advance the work of the church than all of the efforts of modern organizations combined.

Another group of men in the New Testament church, associated with the elders, were the deacons. Their qualifications are clearly set forth in the Scriptures. They were to be men of good report, men full of wisdom and of the Holy Spirit. In addition to these general requirements: ''Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of the deacon, being found blameless.''

In the Jerusalem church the deacons were appointed to look after the temporal affairs of the congregation. The benevolent work, such as looking after the needy, was in charge of these men. While two of the first deacons became great evangelists, their work is not primarily teaching, but to plan wisely the business affairs of the local congregation.

Thus we have summed up the organization of the New Testament church—a great democratic body in which every member has a voice in the governing of the affairs of the local work. The tragedy is that the Christian world has departed from this divine plan and pattern. Within this simple organization there is no College of Cardinals, nor is there any other ecclesiastical machinery. There are no archbishops, bishops, priests or monks to crush out the spirit of humanism and Christian brotherhood. Every member of the church was a priest unto God, with Christ the great High Priest over all. No distinctive titles were bestowed upon any of the bishops, deacons or evangelists, but they were all servants of the most high God, and as such promoted the work of the local congregation. May God hasten the day when the divine plan will be restored and the whole world be won to Christ. Are there those here to-day who desire to enlist in the service of Christ, the one and only Head of the church, and help to bring about the supremacy of His will?

13. Invitation Hymn **("Oh, Do Not Let the Word Depart").**

14. Benediction.

WORSHIP SERVICE NO. 7

THEME: RIGHTLY DIVIDING THE WORD

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Seek ye out of the book of the Lord, and read: no one of these shall fail. Come hither, and hear the words of the Lord your God" (Isa. 34: 16; Josh. 3: 9).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   Upon the worship of this hour, our Father, we invoke Thy blessing. May the words of our mouths and the meditations of our hearts be acceptable in Thy sight, O Lord, our Strength and our Redeemer, we pray in Jesus' name. Amen.

5. **Hymn** ("Wonderful Words of Life").

6. **Scripture—**

   FIRST READER—"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple" (Ps. 19: 7).

   SECOND READER—"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5: 17).

   FIRST READER—"This is my comfort in my affliction: for thy word hath quickened me" (Ps. 119: 50).

   SECOND READER—"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, . . . and is a discerner of the thoughts and intents of the heart" (Heb. 4: 12).

   FIRST READER—"Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid" (Isa. 51: 7).

SECOND READER—"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs" (Col. 3: 16).

FIRST READER—"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever" (Deut. 29: 29).

SECOND READER—"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature" (2 Pet. 1: 4).

(Both readers read together the following and then ask congregation to repeat in unison)—"Blessed are they that hear the word of God, and keep it" (Luke 11: 28).

7. **Prayer—**

O God, our gracious heavenly Father, we are especially grateful to Thee this day for Thy word, which is a lamp unto our feet and a light unto our path. We pray Thee to help us show our appreciation by so holding forth the Word of life that the gospel of our salvation will be made known in all the earth. We make mistakes, we are guilty of sins of omission and of commission, because we have not so hid Thy word in our hearts as to keep from sinning against Thee. Forgive us, for Jesus' sake. Amen.

8. **Communion Hymn** ("My Faith Looks Up to Thee").

9. **Communion—**

Thanksgiving before breaking the bread:
So great was the gift of Thy Son, our Father, that our tongues falter as we try to express our thanks. Thou knowest our hearts, and as Thou lookest into them we want Thee to see Jesus Christ, our Lord. We ask Thine aid that we may show our gratitude for this loaf, not only by heart-searching self-examination, but Christ-like good will to our fellows. Receive our thanks in Jesus' name. Amen.
Thanks before giving the cup:
Our Father, on this first day of the week, when we have come together to break bread and to partake of this cup of blessing, our hearts overflow with thanksgiving. We feel that whatever we can *do* to show our thankfulness is too little, and we must show it by what we try to *be*. Grant us the forgiveness of our sins, we pray, in His name. Amen.

10. **Offering.**

11. **Hymn or Special Music.**

SERMON BY PEYTON H. CANARY, Jr.

TEXT: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15).

OUR text plainly implies that there is a wrong as well as a right way to use the Bible. Jesus said: ''The words that I have spoken unto you are spirit, and are life.'' Pilate, cynical, yet keenly alert, was puzzled over the philosophic essence of truth, but the inspired Psalmist knew long before Pilate's day that ''thy word is truth,'' and Jesus assured His perplexed disciples that the promised visitation of the Spirit would ''guide you into all the truth.'' Therefore Paul could say that the things he wrote were the commandments of God.

A rich heritage belonging to present-day New Testament Christianity is a clear-cut understanding that the law of Moses contained two distinct codes: that which had to do with purely spiritual matters and that which was civic or political. But since, in the providence of God and under Christ, the Jewish congregation as a separate religion was to cease, and since the church of Christ was not meant to exercise any political power except as it cleanses and elevates the hearts of individual citizens, this law (both codes) was nailed to the cross.

In practical terms, therefore, we are under no religious obligation to obey or observe anything taught in the Old Testament except as such obedience and observance are imposed in the New Testament. (Of course this does not mean that it is not permissible, even strongly advisable, for a nation to enact legislation which is in harmony with the great principles laid down in the Mosaic civil code.) Moreover, a thorough knowledge of the Old Testament aids materially one's grasp of Christianity in the New.

We learn, too, from thoughtful scrutiny of the New Testament, that it divides itself into definite sections, each of which performs certain specific tasks. For example, the Gospels by Matthew, Mark, Luke and John acquaint us with Jesus and teach us His attitude toward all types of people, and Jesus says that all who had seen Him had seen the Father. God's attitude toward sin and sinners, rewards and punishments, life and death, love and hate, time and eternity, is clearly set forth in the Gospels, and yet they are so brief one may read them all in the course of a single evening, and so crystal clear are they that even a child may understand them.

But men are not all endowed with the genius of philosophers. We need forms and ceremonies for the practical ordering of our lives. Even the wisest of men need them. Experimental activity, unaided by revelation, leads to confusion and discord in the realm of the spiritual. Truly, man by his wisdom alone never knew God, and never can know Him. Hence, in the Book of Acts, God has told us in plain speech and by repeated example what He requires of a sinner who wants to become a Christian. In this book we learn that God desires individual Christians to be associated together in local groups called churches.

All through both the Old Testament and the New we learn that God hates sin and desires to help man become free from its polluting and destructive influence. In Acts we learn God's terms of pardon—how a sinner gets rid of past sins, how he becomes a saved man. In the twenty-one general and special letters, beginning with *Romans* and closing with *Jude*, we learn God's program of service, how a Christian is to remain a Christian.

In other words, in these twenty-one priceless documents we are taught, authoritatively, how redeemed men and women, organized and associated together in local churches of Christ, are to deport themselves in all the affairs of a complex and sinful world. This in order that finally they may stand before the throne of God the Father, purified and exalted through the blood of His gracious Son, their Saviour! What a marvelous service to be rendered the teeming millions of the world by only twenty-one little, personal letters, not one of which is as long as the average magazine article. Only God could direct the writing of a Book like that!

But man is a curious being! We want to know whence we came, how we are to live, and whither we are bound. And God has not left us ignorant. In the Book of Revelation we are given a series of word pictures of what heaven has to offer the faithful: A river of the water of life, as clear as crystal!

Trees! Homes as enduring as pure gold! Music! Immaculate cleanness! Friendliness! No darkness! No death! No tears! Eternal life! Unmeasured joy! Worthy activity in partnership with God! Joint heirship with Christ Himself! Constant association on a plane of equality and in ready cordiality with all who have been true and beautiful and good! Sons of men, children of God, what a prospect!!

But even a well-defined idea of the structure and teaching function of the Bible is not enough for the Christian whose heart's desire is to handle aright the inspired word of God. We may know how to read the Bible and may understand its arrangement and yet not really possess it.

1. We must love the Bible. Too many people to-day try to defend the Bible or apologize for it. This springs from wholesome motives, but is unnecessary and ill-advised. We do not apologize for our best friends; we simply love and enjoy them. We pity or scorn those who hate good and true men and women. Why should it be otherwise in this case? The Bible is my most precious earthly possession and I love it. It reveals my origin, indicates my duty, and points out my destiny. It teaches me how to find God, how to serve Him, how to secure His approval. Its requirements are reasonable, its promises are precious beyond human evaluation.

2. We must live the Bible. Faith is a dynamic acceptance of the proffered love of God, and it stirs one's mind from nadir to zenith. Repentance is an emotional upheaval which breaks even the chains of fixed habits. But obedience is the constructive force which molds into beauty and meaning the stuffs of which conviction and emotion are made. "To obey is better than sacrifice, and to hearken than the fat of rams." "And why call ye me, Lord, Lord, and do not the things which I say?" "Faith without works is dead."

Paul's "Woe is unto me, if I preach not the gospel," indicates the importance of faithful proclamation of the Word, but his buffeting of his body, his concern over his thorn in the flesh, and his chagrin over the presence of evil at every turn when he would accomplish tremendous things in righteousness, prove that his main emphasis was on his personal growth in grace. He realized that his own salvation depended upon his growing into ''a full-grown man, unto the measure of the stature of the fulness of Christ.''

And so it is with us all. It is not enough that we understand and believe God's message to us; we must do something about it. Our hearts must burn with the love kindled there by the love of our Saviour, and it is our happy privilege as well as our sacred duty to strive earnestly to ''lay hold on that for which also I was laid hold on by Christ Jesus.'' After all, the truly big and important thing in the life of every Christian is living, simply living, after the pattern laid down by Jesus Christ.

3. We must teach the Bible. After one has done his best by faith of heart and cleanness of life to make his ''calling and election sure,'' there remains the happiest and most godly responsibility of all—that of spreading the gospel. It is so beautifully unselfish, this business of taking the good news of salvation to the homes and hearts of unsaved men and women! ''How shall they believe in him whom they have not heard? and how shall they hear without a preacher?''

Genuine compassion should stir our hearts for sin-sick humanity because they are still ''as sheep without a shepherd.'' They are being preyed upon daily and hourly by the wolves of passion and the vultures of hard-faced sin.

In every case the need is for the gospel, starting with men where and as they are, leading them from darkness to light, from death to life, from blighting evil to the righteousness of God.

"How sweet 'twill be at evening
If you and I can say:
'Good Shepherd, we've been watching
The lambs that went astray;
Heart-sore and faint with hunger,
We heard them making moan,
And, lo, we come at nightfall,
Bringing them safely home!' "

13. Invitation Hymn **("Where He Leads Me, I Will Follow").**

14. Benediction.

WORSHIP SERVICE NO. 8

THEME: THE GOSPEL OF CHRIST

1. **Voluntary.**

2. **Call to Worship (congregation standing)—**

"O worship the Lord in the beauty of holiness. Honor and majesty are before him: strength and beauty are in his sanctuary" (Ps. 96: 9, 6).

3. **Response by Congregation—**

"I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

Because Thy lovingkindness is better than life, O Lord, our lips shall praise Thee. Because without Thee we can do nothing, we call upon Thee. We invoke Thy blessing upon this service. Attune our hearts to the melody of Thy truth and give us joy in Thy worship, we pray in His name. Amen.

5. **Hymn** **("Praise Him, Praise Him").**

6. **Scripture—**

FIRST READER—"For our gospel came not unto you in word only, but also in power" (1 Thess. 1: 5).

SECOND READER—"And the gospel must first be published among the nations" (Mark 13: 10).

FIRST READER—"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand" (1 Cor. 15: 1).

SECOND READER—"By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (1 Cor. 15: 2).

FIRST READER—"And ye shall know the truth, and the truth shall make you free" (John 8: 32).

SECOND READER—"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (Jas. 1: 18).

FIRST READER—God "also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (2 Cor. 3: 6).

SECOND READER—"The words that I speak unto you, they are spirit, and they are life" (John 6: 63).

FIRST READER—"Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15).

SECOND READER—"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24: 14).

BOTH READERS—"The darkness is past, and the true light now shineth" (1 John 2: 8).

7. Prayer—

Our Father in heaven, it is our prayer to-day that Thou wilt establish Thy word in our hearts and lives. For all Thy benefits toward us we pledge our loyalty to Thee. As we worship Thee our delight is in Thy word that hath quickened us. Help us to be stedfast in the faith once for all delivered unto the saints. May we show our belief in the gospel by sending it and taking it and preaching it to all men everywhere. Speed the day when the world may know Thee, the only true and living God, we pray in the name of the Christ. Amen.

8. Communion Hymn **("Purer in Heart, O God").**

9. Communion—

Thanksgiving before breaking the bread:

Accept our hearts' gratitude, O Lord, for this bread and for what it means to us. As physically we assimilate it to the nourishment of our bodies, so spiritually may we be nourished by the bread of life. If any of us has a grudge against any other, may it be melted away by the remembrance of the love and sacrifice of Him who died for us, we ask in His name. Amen.

Thanks before giving the cup:

We thank Thee, O God, that Thou didst so love the world as to give Thine only begotten Son. Bless to our upbuilding this cup of blessing. Our hearts give Thee greater thanks than our tongues can express. May this remembrance fortify us with renewed courage to fight the good fight of faith, we pray in the name of Christ Jesus our Lord. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY J. E. SPIEGEL

Text: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1: 16).

JESUS was the Son of God and the Saviour of the world. He taught with authority, and ''never man spake'' as He did. As the world's greatest teacher and man's only Redeemer, He commands implicit obedience and accepts no divided allegiance. ''No man can serve two masters.'' To preach the gospel of Christ in word and in deed is therefore the supreme and sacred duty of every loving, loyal disciple of Christ. The Lord's command is: ''Go ye into all the world, and preach the gospel to the whole creation.''

But before we can preach the gospel we must know what it is. The word ''gospel'' means ''good news.'' The gospel of Christ is the good news of a Saviour's birth, life, death, resurrection and ascension for the world's redemption. The angel said: ''Behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord.''

The gospel of Christ consists of propositions, precepts and promises. The propositions must be believed, the precepts obeyed and the promises received and enjoyed. The propositions of the gospel are the death, the burial and resurrection of Christ. ''Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.''

The death of Christ was not a mere accident. It came as the fulfillment of a divine and eternal plan. His death was a freewill offering for a lost, sinful and recreant race. He ''died for our sins according to the scriptures,'' and was ''buried,'' but the tomb was unable to keep Him and ''he rose again the third day according to the scriptures.''

"A silent prisoner in the tomb, our great Redeemer lay,
Till the revolving skies had brought the third, the appointed, day.
Hell and the grave unite their force to hold our Lord in vain;
The sleeping Conqueror arose and burst their mighty chains."

In the light of both divine and human testimony, we believe Jesus to be the Son of God. Peter said: ''Thou art the Christ, the Son of the living God.'' John said: ''And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.'' Napoleon once said: ''I know men, and I tell you that Jesus was no mere man.'' Gladstone said: ''Talk about the questions of the time; there is but one question—how to bring the truths of God's word into vital contact with the minds and hearts of all classes of people.'' The atheists are organized to carry on their propaganda against Christ, the Bible and Christianity, yet the vast majority of thinking people still believe that Jesus Christ is the Son of God and the Saviour of the world.

Three precepts of the gospel are faith, repentance and baptism. It would be impossible to overestimate the value of faith, for, in turning away from the world, our first duty is to believe in God and accept Him as He has revealed Himself to the world through Christ; for God requires faith before admitting man into His spiritual family. ''Without faith it is impossible to please him.'' God is not willing that our faith should be kept in secret. Paul said: ''If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.''

The acceptance of the foregoing propositions that Christ died, was buried and rose from the dead will constitute a believer, but this does not constitute a Christian. Repentance and obedience are necessary to make one a Christian. Repentance, like faith, is incorporated in the final commission. Jesus said: ''Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.''

Baptism also is vitally connected with man's salvation from sin. We are taught that the inspired preachers required of their converts faith, repentance and baptism for the remission of their sins. ''Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit.'' ''And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.'' ''And many of the Corinthians hearing believed, and were baptized.''

The promises of the gospel are the remission of sins, the gift of the Holy Spirit, and the hope of eternal life. These promises are received through obedience to the gospel of Christ. ''Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.'' ''I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.'' ''Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.''

Such propositions, precepts and promises can not be found in human philosophy. Such claims can not be made for the law of Moses. No other religion on earth ever made such promises to men. Hence, no wonder Paul uttered these immortal words: ''For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.''

The gospel is the power, and the only power, that will save the world, or else Christ died in vain. It is also the power that will sustain you in all the trials, heartaches and disappointments of life, and that will comfort you in death. An English historian said: ''I would give all I have, or ever hope to possess, for one hour of my childhood faith when I looked up to the sky and called it heaven.'' In contrast with this sentiment, we have the testimony of those who have lived for Christ and passed on in the triumphs of a living faith. In his dying moments, Stephen said: ''I see the heavens opened and the Son of man standing on the right hand of God.'' Paul said: ''I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.''

The gospel of Christ is universal in its offer. It is for all nations and all peoples. ''It is a universal flower that will grow and blossom and shed its fragrance in all climes.'' The gospel is universal in its offer, but it is conditional in its actual bestowment. Paul said, in the words of our text: ''For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.'' He gloried in a universal gospel, and a gospel that will save to the uttermost all those who come unto the Father through Jesus Christ. The prophet said: ''Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.'' The Father says: ''Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.'' Jesus said: ''Come unto me, all ye that labor and are heavy laden, and I will give you rest.'' ''The Spirit and the bride say, Come. . . . And whosoever will, let him take the water of life freely.''

"Jesus, lover of my soul, let me to Thy bosom fly,
While the nearer waters roll, while the tempest still is high!
Hide me, O my Saviour, hide, till the storm of life is past;
Safe into the heaven guide; oh, receive my soul at last.

"Other refuge have I none; hangs my helpless soul on Thee;
Leave, oh, leave, me not alone; still support and comfort me.
All my trust on Thee is stayed, all my help from Thee I bring;
Cover my defenseless head with the shadow of Thy wing.

"Thou, O Christ, art all I want; more than all in Thee I find:
Raise the fallen, cheer the faint, heal the sick and lead the blind.
Just and holy is Thy name; I am all unrighteousness;
Vile and full of sin I am; Thou art full of truth and grace."

13. Invitation Hymn **("Jesus, Lover of My Soul").**

14. Benediction.

WORSHIP SERVICE NO. 9

THEME: WHAT MUST I DO TO BE SAVED?

1. **Voluntary.**
2. **Call to Worship by Leader (congregation standing)—**

   "O come, let us worship and bow down: let us kneel before the Lord our maker." "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Ps. 95: 6; 84: 10).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   Upon the threshold of this hour's worship we call upon Thee, O God, for Thy blessing. To Thee we dedicate every part of this service. May all of it do Thee honor. Hear now our prayer for Thy blessing, forgive us of sin and save us in Christ's name. Amen.

5. **Hymn** ("Let Jesus Come into Your Heart").
6. **Scripture—**

   FIRST READER—"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth" (Matt. 28: 18).

   SECOND READER—"And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him" (Luke 9: 35).

   FIRST READER—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3: 16).

   SECOND READER—"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11: 6).

   FIRST READER—"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4: 17).

SECOND READER—"And I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15: 7).

FIRST READER—"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10: 32).

SECOND READER—"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10: 10).

FIRST READER—"He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16: 16).

SECOND READER—"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3: 5).

FIRST READER—"As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2: 2).

SECOND READER—"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3: 18).

(First reader will read the following and ask the congregation to repeat in unison:)

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21: 7).

7. Prayer—

Our Father, we learn from Thy word that it is the fool who hath said there is no God. Likewise we learn that the wages of sin is death. Our desire is to be saved. We want to be with and abide with Thee throughout eternity. We thank Thee for Thy promise of life through our Lord Jesus Christ, and it is our prayer that our friends and loved ones may not neglect so great salvation. Help us to reach the uttermost part of the earth with Thy saving truth, we ask in the name of Jesus Christ, our Lord. Amen.

8. Communion Hymn ("When I Survey the Wondrous Cross").

9. Communion—

Thanksgiving before breaking the bread:
In this sacred hour, O God, we once again delight to partake of these emblems in memory of our Saviour. We thank Thee for Thy love and for our Lord who blessed all those who hunger and thirst after righteousness. May Thy Spirit guide us until the end of our earth life, we ask in Christ's name. Amen.

> *Thanks before giving the cup:*
> **Father in heaven, we thank Thee for the vast wealth of benefit and blessing showered upon us continually through our Lord's life and death. As we drink of this cup, wilt Thou make it a means of strength to us? Our desire is to show our gratitude through faithful daily living as well as faithful attendance at the Lord's table. Forgive our sins and save us through Christ. Amen.**

10. Offering.

11. Hymn or Special Music.

SERMON BY IRA M. BOSWELL

TEXT: "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" (Acts 2: 37.)

THIS question was asked by men convicted of sin, who realized their need of pardon. Peter's answer declares and emphasizes the fact that sinners must do something to be saved. In his sermon he gave the divine side of the plan of salvation. His answer included the human side.

No one can be saved without the work of the divine agents. A writer has said: ''The Father originates all, the Son executes all, and the Holy Spirit consummates all. . . . And, indeed, I have no more faith in any man's profession of religion than I have in the sincerity of Mohammed, if he does not believe in the Father and in the Son and in the Holy Spirit as co-operating in the illumination, pardon and sanctification of fallen, sinful and degraded man.'' The sublimely beautiful unity of God, Christ and the Holy Spirit in our salvation, and the inexhaustible love and mercy that unity exhibits, are beyond our comprehension; but we can accept them and bring our wills into harmony with the will of the "Divine Participants."

That man can accept or reject God's effort to save him is a cardinal doctrine of the Bible. Otherwise we can not understand the following quotations: ''All the day long did I spread out my hands unto a disobedient and gainsaying people'' (Rom. 10:21). ''O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not'' (Luke 13:34). ''Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit'' (Acts 7:51).

A mistaken view of God's attitude toward the sinner has led to a serious mistake as to the relation of prayer to pardon. Forgiveness is not conditioned upon prayer, but upon our doing the will of God. Prayer is not necessary in order to make God willing; it is man's will, not God's, that must be changed. God has always been willing to forgive, and this willingness is indicated in all His dealings with man, and finds its tender and appealing expression in Christ's prayer on the cross: ''Father, forgive them; for they know not what they do'' (Luke 23:34).

When man sinned and lost Paradise, God promised the Saviour through whom Paradise was to be regained. The history of God's unfolding purpose in fulfilling this promise is the impregnable unity that binds together the books of the Old Testament. The New Testament reveals its fulfillment in Christ, who ''is able to save to the uttermost them that draw near unto God through him'' (Heb. 7:25). God loves the sinner and desires the salvation of all men. It is this love that makes salvation possible. ''Herein is love, not that we loved God, but that he loved us'' (1 John 4:10). ''For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life'' (John 3:16).

God does not forgive in answer to prayer, but He answers the sinner's prayer by giving him an opportunity to know the way of pardon. Paul prayed, and God sent Ananias to tell him what to do (Acts 22:16). Cornelius prayed, and God sent Peter to speak unto him the words of salvation (Acts 11:12). Lydia prayed, and God sent Paul to tell her what to do to be saved (Acts 16:13-15). These were saved, and all who pray in sincerity will do what these did—obey the commands of God.

Peter's answer to the question asked on the day of Pentecost was: ''Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit'' (Acts 2:38). They that received his word were baptized. They experienced what

Jesus called being born of water and the Spirit (John 3:5), and which Paul refers to as "the washing of regeneration, and renewing of the Holy Spirit" (Tit. 3:5).

Paul speaks of it also as a death, burial and resurrection (Rom. 6:4). Peter translates into plain terms the beautiful and suggestive figures of speech used by Jesus and Paul. Those, and only those, who have the Holy Spirit are Christ's (Rom. 8:9). Only those who obey Him receive the Holy Spirit (Acts 5:32). Penitent believers obey Him in baptism, and these receive the gift of the Holy Spirit. They have been born again; they have been "buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God" (Col. 2:12). In a striking figure Peter refers to it as being saved by baptism (1 Pet. 3:21).

Nothing is said of the faith and confession of those who were baptized on Pentecost. But had they not believed, they would not have asked what to do. It was their faith that impelled them to cry out. This faith did not save them, but it gave them the right to become children of God (John 1:12). Their question and their baptism show that they made the "good confession." In this they followed the example of Christ, who made it (1 Tim. 6:13), and calls upon all to make it (Matt. 10:32).

Paul writes Timothy: thou "didst confess the good confession in the sight of many witnesses" (1 Tim. 6:12). Salvation is connected with faith and confession. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

We are to confess what we believe. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10:9). "He that confesseth the Son hath the Father also" (1 John 2:23). "And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:5.)

In answering the question propounded on Pentecost, Peter placed baptism between remission of sins and the gift of the Holy Spirit. Who will contend that he demanded anything non-essential? And if baptism was essential then, what makes it non-essential now? Jesus said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved'' (Mark 16:15, 16). Again he said: ''Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit'' (Matt. 28:19). Peter was preaching under this commission, and was authorized to answer the question (Matt. 16:13-20). He was to be guided by the Holy Spirit (John 16:7-11; 14:25, 26), and his answer was in harmony with the commission. Baptism is an act of obedience. Christ is the ''author of eternal salvation unto all them that obey him'' (Heb. 5:9). Those who rejected John's baptism rejected God (Luke 7:30). How much more do we reject God when we reject the baptism commanded by Christ!

But to quote F. G. Allen: ''It is easy to present the plan of salvation, and to defend it against all opposition; but to make men realize the enormity of their sins, and their consequent dependence on Christ, is quite a different matter. We should labor for deep conviction of sin. People should be deeply impressed with the self-denial of the Christian life before they confess Christ. The worst place for unconverted men is in the church, and the worst thing in the church is unconverted men.''

''What must we do to be saved?'' Believe on Jesus as the Son of God, repent of our sins, confess our faith, and be buried with Him through baptism, that we may walk in newness of life. When we do this, we can draw nigh unto God in the full assurance of faith, and ''grow in the grace and knowledge of our Lord and Saviour Jesus Christ. We then shall be privileged to forget the things which are behind, ''and stretching forward to the things which are before,'' ''press on toward the goal unto the prize of the high calling of God in Christ Jesus.'' ''To him be the glory both now and for ever. Amen.''

My friend, you who have not heeded the invitation nor obeyed the authority of Christ, will you not accept Him now?

13. Invitation Hymn ("Whosoever Will").

14. Benediction.

WORSHIP SERVICE NO. 10

THEME: THE POWER OF FAITH

1. **Voluntary.**
2. **Call to Worship by Leader (congregation standing)—**

   "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts" (Ps. 96: 8).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   O God, let Thine ear be attentive unto our plea for Thy blessing. Cause Thy face to shine upon us. Make this hour an hour of spiritual refreshing, we pray in the name of Christ Jesus, our Lord. Amen.

5. **Hymn** ("Faith of Our Fathers").
6. **Scripture—**

   FIRST READER—"For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5: 4, 5.)

   SECOND READER—"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3: 15).

   FIRST READER—"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3: 14, 15).

   SECOND READER—"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17: 3).

   FIRST READER—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1: 12).

SECOND READER—"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4: 16).

FIRST READER—"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come," (Rom. 8: 38.)

SECOND READER—"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 39).

FIRST READER—"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death" (Phil. 1: 20).

SECOND READER—"For to me to live is Christ, and to die is gain" (Phil. 1: 21).

FIRST READER—"I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4: 7).

SECOND READER—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4: 8).

BOTH READERS—"The Lord of peace himself give you peace at all times in all ways" (2 Thess. 3: 16).

7. Prayer—

O God, wilt Thou increase our faith? We desire to trust in Thee with all our hearts. We know Thou hast been the refuge and strength of those who have removed mountains of difficulty. We pray for such strength that we may be more than conquerors in taking the gospel to the world. Help us to realize that, if men are lost whom we might have reached with the gospel of salvation, we are responsible. May the meaning of such responsibility impel us to greater faithfulness, is our prayer in Christ's name. Amen.

8. Communion Hymn ("My Faith Looks Up to Thee").

9. Communion—

Thanksgiving before breaking the bread:
Our Father, it is not with a sense of worthiness that we gather about this table. We are overwhelmed by the thought of Thy great love. Our words are too feeble to meet our needs as we thank Thee for the love emblemized here. Bless us, our Father, and save us in the name of the Christ. Amen.

Thanks before giving the cup:
We pray Thee to accept our gratitude, O God, for blessings that have come to us through the shedding of the blood of our Saviour. May we render unto Thee the devotion of our daily lives as a continuous expression of our thanks, we pray in Christ's name. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY W. E. SWEENEY

TEXT: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you" (Matt. 17: 20).

THE possibility of commanding such a power as is promised in the text is enough to fire the imagination and stagger the faith of even the most optimistic. And our wonder is multiplied by the fact that the promise is to a faith so small that it is compared with ''a grain of mustard seed.'' What could limit the achievements of a robust faith? The Master's answer is: ''Nothing shall be impossible unto you.''

As followers of Him who made this promise, we have fallen far short of fulfillment. Yet God has never laid any obligation upon man without at the same time providing all power and means necessary to the discharge of that obligation.

In the realm of material things, man is a weakling. The first years of his life are passed in an inability to care for even his own simplest needs.

But God has stored the world with power and endowed man with intelligence. Coal, oil, sun, wind and water drive his engines. He is stronger than the ox and fleeter than the deer. He plows the deep with his great vessels, flits through the air more swiftly than the bird, and hurls his voice from continent to continent. He is to ''subdue the world.'' He has discovered the laws by which power is released, and learned that he can trust them. He is moving mountains.

But the Master's words in our text surely do not refer primarily to material things. He seems to have had in mind the mountains of difficulty that would confront His followers in their efforts to establish and extend the kingdom of God. That kingdom was to be *spiritual.* The great mountain of *sin* was to be removed.

There are three outstanding thoughts suggested or expressed in our text: man's need, God's power and the condition.

1. Man's Need.

What a gigantic task is assigned to us! "Be ye perfect." "Make disciples of all the nations." "Sin shall not have dominion over you." Sin fortified behind prejudice and intelligence, adorned with culture and refinement, and made venerable by centuries and gray hairs. Surely here are mountains.

Again, how weak we are! I am enlisted in a campaign to overcome the world, and yet when I take stock of my own heart I see there territory that I haven't conquered. I stumble and fall. I rise, struggle on and fall again. The dust and grime and blood of the struggle are in my face. Always I have fallen. "The good which I would I do not: but the evil which I would not, that I practice." I need power. We *all* need power. We *know* enough to save the whole city. There's nothing wrong with our standards and ideals. But we are not strong enough to save even ourselves.

And of all the idle, empty, futile words that were ever tossed to a struggling sinner, the idlest are these: "Get up out of the mud; clean yourself and stay clean." I know I *ought* to do this, but *I'm too weak.* I've tried it a thousand times. "Quit your meanness" is not a gospel; it's a *taunt.* I know that the pure in heart shall see God, but I know just as well that I am not pure in heart. "Who shall deliver me from the body of this death?"

2. God's Power.

The Lord doesn't stand on the shore and merely promise to give us a crown if we swim out. As He saw His disciples and came to them while they battled the wind and waves, so He promises to be with us "always, even unto the end of the world." He offers us power sufficient to meet every demand. That power flows in a fixed, definite, accessible channel.

"All power is of God." "*Christ,* the power of God, and the wisdom of God."

"The *gospel* . . . is the power of God unto salvation."

There's power in the gospel story of God's love commended to us by the gift of His only begotten Son to die for our sins. There's power in His resurrection—power to confirm His claims and to put the hope of glory in our hearts. There's power in the offer of forgiveness of sins and in the assurance of that forgiveness. It meets the great needs of the hearts of all men in all ages and climes.

Power comes to us from God, through Christ and the Holy Spirit, in the gospel. It is the stream of life and *we know where it flows.* The gospel is not merely *instruction in* right living; it is *power for* right living. It isn't merely a road map; it is also gasoline. It isn't just another load to carry; it is a power that carries us; it is a lift. It isn't a liability; it is an asset. It doesn't represent God as standing off and commanding us to get up and stay up; it is God's hand to the sinner. It shows us "Immanuel: God with us."

3. The Condition.

Faith is the connecting link between man's load and God's power. "The gospel is the power of God . . . *to every one that believeth.*" "If ye have *faith* as a grain of mustard seed." Faith is the only means by which we may avail ourselves of the wisdom and power of God, and He is not a weakling. He is not bankrupt of power. "The Lord's hand is not shortened, that it cannot save." He is not looking for dynamos; He asks only for wires. He doesn't expect us to be fountains; He is looking merely for channels. He is not dependent upon our wisdom or strength, but He has so ordained that He needs men who believe in Him, who will open their hearts and lives and let His power flow through them to a needy world.

We ought to forsake our own poor, pitiful, faltering attempts to devise plans wise enough and enlist forces strong enough to save the world. God allowed the race to experiment with its own resources for centuries in order to demonstrate to us that the task is too much for us. We are stubbornly slow to learn the lesson. The world's failure ought to drive us to our knees. There's nowhere else to go. We are strong only to the extent that we recognize our weakness and trust in God.

But our faith must be a living, active "faith, working by love." A faith that works in God's way will always command

God's power. But any work we may do must not be considered a contribution to God's power; it is providing an opportunity for God to work. It is finding out which way God is going, and getting things out of the way for Him. God cut Gideon's army from thirty-two thousand to three hundred and gave them victory, just to show that He was looking, not for power, but for faith, "lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." The Lord took twelve men, without learning, wealth or influence—men who were despised—established the kingdom of God through them, and "turned the world upside down," just to show "that the exceeding greatness of the power may [be seen to] be of God and not of man." And one of these twelve explained their astounding success by acknowledging that "this is the victory that overcometh the world, even *our faith.*"

We are not dynamos, but we can throw the switch. We are not engines, but we can build the fire and open the throttle. I can save neither myself nor others, but I can open my heart to God, and He can save me and others through me.

All reliance upon human resources is like a man trying to help an engine pull the load. Faith is like a man who learns the laws by which an engine operates, works in harmony with those laws and trusts the engine to do the work.

There are great mountains to be moved to-day. We can't move them, but God can. "Our sufficiency is of God" in Christ. There is no limit to what God can accomplish through a man who will make "unconditional surrender" to Him. Why can't I be that man? A church composed of such men could impress the world. Why can't we be that church?

We have "doctored" with every quack who has had a remedy to offer a sickly, feeble, tottering church, and our last state is worse than the first. Some day we shall turn to the prescription of the great Physician. Then, and not until then, will the church rise in the power of God and go from victory to victory, and the kingdoms of this world "shall become the kingdoms of our Lord and of his Christ."

13. Invitation Hymn **("Just as I Am").**

14. Benediction.

WORSHIP SERVICE NO. 11

THEME: "NOW IS THE ACCEPTED TIME"

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Seek ye the Lord while he may be found, call ye upon him while he is near." "Exalt ye the Lord our God, and worship at his footstool; for he is holy" (Isa. 55: 6; Ps. 99: 5).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   O Thou blessed Father of us all, grant us the favor of Thy presence in this service of worship. Our prayers, our songs, our meditations, we dedicate them all to Thee. Make this hour a season of refreshing, in the name of Christ. Amen.

5. **Hymn** ("Throw Out the Life-line").

6. **Scripture—**

   (One reader will read the following:)

   "Then said he unto him, A certain man made a great supper, and bade many:

   And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

   And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

   And another said, I have bought five yoke of oxen, I go to prove them: I pray thee have me excused.

   Another said, I have married a wife, and therefore I cannot come.

   So that servant came, and sheweth his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

For I say unto you, That none of those men which were bidden shall taste of my supper."

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

"Exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin" (Luke 14: 16-24; Matt. 25: 13; 1 Thess. 5: 2; Heb. 3: 13).

7. **Prayer—**

Our Father in heaven, by Thy kind providence we are privileged to meet again in Thy house where prayer is wont to be made. In this service it is our joy to pray for our friends, our loved ones, our homes, our community. We ask Thy blessing upon those who are interested in and are carrying on Thy work in this church. Bless all those who everywhere are preaching the gospel. Give us a world vision and a Christlike anxiety for the unsaved. In the name of Christ we pray. Amen.

8. **Communion Hymn** **("Blest Feast of Love Divine").**

9. **Communion—**

Thanks before giving the loaf:
Our Father, once more we are permitted to assemble at the table of our Lord in obedience to His request. We thank Thee for the meaning of this memorial, for the love of our Saviour, for the abiding presence of the Comforter, for the promise of eternal life. Help us to live worthily in our walk and conversation, in Christ's name. Amen.

Thanks before giving the cup:
O Lord, our Lord, our Strength and our Redeemer, accept our humble gratitude for Thy great love symbolized in this cup. Help us to partake of it in honest self-examination. May this communion and fellowship help us in our daily life and give us hope for the life to come, we pray in the name of Christ, our Lord. Amen.

10. **Offering.**

11. **Hymn or Special Music.**

"Now Is the Accepted Time"

SERMON BY E. V. SPICER

TEXT: "Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6: 2).

THE past, with all its opportunities, is gone forever; the future is uncertain, and the present is all we have for sure. Hence, the words of our text: "Now is the accepted time; behold, now is the day of salvation."

Procrastination has been one of the sins, not only of Christians, but of the human race. Many lives have been wrecked along the pathway of life because of procrastination. History abounds in illustrations of neglected opportunities.

The writer of Ecclesiastes said: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Jesus said: "I must work the works of him that sent me, while it is day: the night cometh when no man can work."

The only true way to look at life is the way Jesus looked at it. He took advantage of the present, the *now*. He never let pass an opportunity to do good.

When at the age of twelve He was found among the doctors of the law, and was chided by His parents because He had gotten lost from their company, He said: "Wist ye not that I must be about my Father's business?"

Henry Drummond said: "I expect to pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any fellow-being, let me do it now; let me not defer or neglect it, for I shall not pass this way again."

"Now is the accepted time; behold, now is the day of salvation." Paul lifts this out of the Old Testament prophecy and applies it, not only to the Jew, but to the Gentile. It is very urgent. God means to emphasize the *now*, and not some other time, for now is all the time we really have. The past is gone, the future has not come.

At every stage of life, whether in youth, in the prime of life, or in the mature years of old age, this appeal comes with vigor and power. No time is so precious or fraught with so much intense interest as the present, the *now*.

"How shall we escape if we neglect so great salvation?" was the burning appeal of the apostle Paul to his Hebrew brethren; for he said his heart's desire and prayer to God was that "Israel might be saved." But he wanted the Gentile world to be saved also, and he had a world vision when he said: "I must also see Rome." When he wrote to the Roman brethren, he said: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

It was a "great salvation" because it came from God. It was great because of the time it took for its completion: from the sacrificial lamb on Abel's altar to the coming of the Holy Spirit at Pentecost—a sweep through the centuries of four thousand years. It was great also because of the cost and labor of the Jewish sacrifices. But "it is impossible that the blood of bulls and goats should take away sins." It took the blood of Christ to complete the meaning of God revealed in the statement: "Without shedding of blood is no remission." It is no wonder that Paul says, "Now is the accepted time; behold, now is the day of salvation," for these are fulfillment days. And they still are going on.

Paul had such consuming zeal concerning this "great salvation" that he proclaimed it not only for Israel, but for the entire world. Then he could say: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." There is a salvation that reaches beyond racial lines, and includes all races of men who dwell upon the face of the earth. This thought, no doubt, led Jean Paul Richter to say that "Christ was the holiest among the mighty, and the mightiest among the holy, lifting with His pierced hands empires off their hinges, turning the stream of centuries out of its channel, and He still governs the ages."

No longer could Grecian learning or Roman armies, Jewish tradition or heathen philosophy, rule the world. Alexander the Great had picked up the meshes of the net of Greek civilization and thrown them over the countries he had traversed in his wondrous campaigns, and then had wept because there were no more worlds to conquer. Cæsar had marched with his proud armies to the subjugation of the nations and had written on the rock of Gibraltar, "*Ne plus ultra*"—"no more beyond," for the Romans considered themselves conquerors of the world.

But the surging masses of humanity, traveling between Egypt and Babylon, the two great centers of learning and commerce, passed through Palestine, the little gateway of the world. There they saw the Christ die on the cross, to conquer all nations by love; for He was more powerful than all the philosophers of Greece or the warriors of Rome. So Paul could say, as his mind swept through the history of nations: "Now is the accepted time; behold, now is the day of salvation."

Even the infidel Renan said that "the story of Jesus would melt the noblest hearts, and all ages would proclaim that among the sons of men there is none born greater than Jesus."

"In the cross of Christ I glory, tow'ring o'er the wrecks of time;
All the light of sacred story gathers round its head sublime.
When the woes of life o'ertake me, hopes deceive and fears annoy,
Never shall the cross forsake me; lo! it glows with peace and joy."

This matter of our salvation is not to be trifled with or treated lightly. Paul, knowing the tendency of the Christians, and especially the Jewish Christians, to apostatize from the faith, urges them not to neglect "so great salvation." We drift away from Christ when we neglect to read God's word, for His word is a lamp to our feet and a light unto our path, and the entrance of His word giveth light.

When we neglect the worship at the Lord's house we fall away. This is one of the great sins of this age. David said, "I was glad when they said unto me, Let us go into the house of the Lord," but to-day men seem to be sorry. When we neglect to partake of the Lord's Supper we sin. "Do this in memory of me," said our Master, and Paul urged Christians not to forsake the assembling of themselves together. He urged the Corinthians to be loyal to the gospel, which is the death, burial and resurrection of Christ. We observe the Lord's Supper every Lord's Day in memory of His death, and we baptize into Christ in memory of His burial, and we keep the Lord's Day in memory of His resurrection. These are the fundamentals of the gospel, and when we neglect them we are false to the faith.

''Now is the accepted time; behold, now is the day of salvation,'' because all the law and prophecies concerning the Christ have been fulfilled. The plan of salvation is finished. The scheme of redemption is complete. The gospel which is the power of God unto salvation must be preached to the world.

''Now is the accepted time; behold, now is the day of salvation.'' We must obey the orders of our King and ''GO.'' For the drumbeat of Christianity must be heard around the world, and the nations of the earth must prepare to march to its divine music. Let us sing with the poet:

"Swing outward, ye gates of the future,
And inward, ye doors of the past;
For the souls of men are awaking
And rising from slumber at last.
The dark clouds of night are retreating,
White peaks have summoned the day,
And freedom her long roll is beating,
Calling her sons to the fray.

"Swing outward, ye gates, till the morning
Shall tint the brown mountains with gold,
Till the light and the love of the new time
Shall conquer the hate of the old,
Till the truth and the power united
Shall rise from the graves of the true,
And the wrongs of the old times be righted
By the light and the might of the new."

''Now is the accepted time; behold, now is the day of salvation.''

13. Invitation Hymn **("Just as I Am").**

14. Benediction—

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified. Amen.

WORSHIP SERVICE NO. 12

THEME: IS THY HEART RIGHT?

1. **Voluntary.**
2. **Call to Worship by Leader (congregation standing)—**

   "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Ps. 84: 10).
3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).
4. **Invocation—**

   Now, as we are assembled in the house dedicated to Thee, we invoke Thy blessing upon us that in this service we may rededicate ourselves. May the words of our mouths and the meditations of our hearts be acceptable to Thee in Jesus' name. Amen.
5. **Hymn** ("If Your Heart Keeps Right").
6. **Scripture—**

   FIRST READER—The text of the sermon for to-day contains the words of a very searching question, "Is thy heart right?" Why do the Scriptures emphasize this question?

   SECOND READER—"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16: 7).

   FIRST READER—Did Jesus teach the same on this subject?

   SECOND READER—Yes, for He said to the Pharisees: "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God" (Luke 16: 15).

   FIRST READER—There is a fine Old Testament passage that gives the reason for keeping the heart clean.

   SECOND READER—"Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4: 23).

FIRST READER—According to Jesus' own teaching, why is the heart's condition a matter of importance?

SECOND READER—"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh" (Luke 6: 45).

FIRST READER—Is there a passage in Jesus' teaching that gives a sweeping command on this subject?

SECOND READER—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10: 27).

7. Prayer—

Our Father who art in heaven, we delight to call upon Thee, whether in sickness or in health, in adversity or in prosperity, for Thou, even Thou only, knowest the hearts of all the children of men. We are living in a cold world and we need the warming influence of Thy love. Help us to be kindly affectioned toward one another and to extend our sympathetic help to those who know not the love of Jesus Christ our Lord. If there is in any heart here to-day a feeling or a motive that is not right, cleanse our hearts, O God, and renew right spirits within us. Forgive us and save us, we ask in Jesus' name. Amen.

8. Communion Hymn ("Alas! and Did My Saviour Bleed").

9. Communion—

Thanksgiving before breaking the bread:
Gracious Father, Thy love, Thy wisdom and Thy goodness all take on a richer meaning as we see them through this memorial feast. Jesus Christ, our Lord, has given us a new vision. We pray Thee that our hearts more fully may turn to Thee because of our meditation now upon Thy love, and we beseech Thee to help us keep our hearts right in Thy sight. In Christ's name we pray. Amen.
Thanks before giving the cup:
O Lord, we thank Thee for this cup of blessing. We thank Thee for that upper room where the Lord left us this blessed memorial. We thank Thee for the bond of fellowship that was there established, and ask Thee to help us partake of this cup with our whole hearts' gratitude, in the name of our Saviour. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY R. E. SNODGRASS

Text: "Is thy heart right, as my heart is with thy heart?" (2 Kings 10: 15.)

Introduction.—Driving at full speed (for Jehu was noted for his fast driving), this warrior and king returns from battle and meets in the way one Jehonadab and salutes him with the question of the text: ''Is thy heart right, as my heart is with thy heart?'' There is no greater question in the world to-day. The greatest trouble we have is with hearts and souls. It is the heart condition that counts. When the heart is wrong, all is wrong. When the heart is right, all is right.

Things Are Not Right.—I would not insult any one's intelligence by trying to prove that things are not right in the world in which we live. When we look about us and see conditions as they are in our modern life, society corrupt, standards of home demolished, schools in many cases hotbeds of infidelity and immorality, and even the church too many times in a cold, godless, backslidden condition, I need no argument to make me believe that the hearts of men are wrong to-day. The Bible says of some in the olden time that they were ''poor and wretched and miserable and blind and naked.'' On every hand we behold the signs of moral decay. But, thank God, there is a remedy and Jesus is that remedy. He it is who makes hearts right. He gets to the seat of the trouble, and only He can do it. Our hope and only hope is in Him.

I would have these minutes when you read and listen to this sermon to be a time of heart-searching with you. If the hearts of God's people get right, all will eventually be right, and there can be no great work of grace anywhere until God's people do get right. When His followers are right, His work always goes well, and when His people are wrong, things always go badly with His work. ''When the church quits wobbling in faith, in doctrine and in life, the world will go straight.'' All history is a confirmation of this statement. David understood this principle when he prayed in the long ago: ''Lord, revive us again that thy people may rejoice in thee.'' May a great revival of right living sweep through the church of God to-day.

First, a Christian heart will be a repenting heart. If we are going in the wrong direction, the first thing to do is to turn about. We need to get rid of our sins, and, oh, the heart that is right with God will strive, strive to rid itself of its sins.

> "Repent, the voice celestial cries;
> No longer dare delay;
> The wretch that scorns that mandate dies,
> And meets a fiery day."

There are so many sins we need to repent of—to turn away from! I am thinking of a sin which I will call ''spiritual contentment.'' Many times we church people think ourselves to be saved and are perfectly happy in that thought, whether others are sharing in the glorious blessings or not. We find this sin expressing itself in nations and communities as well as in churches and individual hearts. Many churches are self-satisfied these days. A smug sense of being saved and satisfied is common. This is a sin before God and men. Can Christians be contented while others sin?

I have no complaint to make in regard to our attitude toward the physically distressed. People have always manifested interest in such matters. But the trouble these days is our utter absence of distress over the fact that boys and girls are dying without Christ. Do you see much agitation about this? We are saved; we are in the kingdom; we have been baptized; why should we worry? Our sin is the sin of spiritual contentment. Were you indifferently to pass by one who is sorely afflicted with some physical ill and utterly neglect to use the power in your hands to save him, you would be guilty of a criminal negligence that would bring you to trial. What is to be the judgment of God upon one of His own followers who will, through sheer neglect and indifference, allow one of His little ones to perish?

Closely related to this is another sin which we might call ''individual selfishness.'' This is perhaps the most common sin of the human heart and one that lies at the root of most others. I heard R. A. Long say one time that ''it is hard for one to be Christian and be as selfish as the most of us are.'' This is surely true. Oh, let us repent of the sordid selfishness of the past. Let us reflect upon these matters now with a sincere prayer in our hearts that we will never be the same old selfish selves again. It is the selfish soul that dies and the unselfish soul that never dies.

Second, the Christian heart will be a believing heart. It will have just that sort of faith that will take Jesus at His word, that will rely upon His promises.

> "'Tis so sweet to trust in Jesus,
> Just to take Him at His word,
> Just to lean upon His promise,
> Just to *know* thus saith the Lord."

Let us see if our hearts are right in this matter of faith. Are we sacrificing as if we believed? Surely if we believe in a cause, we will give ourselves for that cause. The man who will die for a cause is the man who has found a cause worth dying for. Isn't Christianity such a cause? Paul ''returned again to Lystra'' after persecutions had come, and the only reason the mob didn't kill him was because they thought they already had done it. When Jesus was about His mission, His disciples plead with Him not to continue: ''Master, the Jews of late sought to stone thee; and goest thou thither again?'' They could not understand His spirit of sacrifice for the cause He loved. The spirit of Calvary must be reincarnated in every city and hamlet and church of the land. ''All ministry for the Master must be possessed by the sacrificial spirit of the Master. The gospel of a broken heart demands the ministry of bleeding hearts. When we cease to bleed we cease to bless.''

Then, again, are we *praying* as if we believed? It was said that Christ offered up prayers ''with strong crying and tears.'' Rightly translated, Paul said: ''I would have you know how greatly I *agonize* for you.'' Are we agonizing in our praying? Before the Master attempted a great task fraught with grave responsibilities, He prayed all night long. Isn't it about time that some of us were praying all night that the work of the Lord be carried through to victory? For ten days before Pentecost the disciples prayed, and there can be no better preparation for great victories than that. If we believe as we ought to believe, we will pray as we ought to pray.

Third, the Christian heart will be a consecrated heart. This includes all else. We could think, and with much profit, of a warm heart, a forgiving heart, a hopeful heart and a loving heart, but if we have hearts repenting and hearts believing and hearts consecrated, all will be right with us. Paul's praise of the Macedonian Christians was: ''They first gave their own selves to the Lord.'' All else was settled when that was settled. They gave themselves, and that was everything. Paul said: ''We want *you,* not *yours.*'' Jesus said, ''Seek ye *first* the kingdom of heaven,'' and if we do not place the kingdom first, just where should we place it? There is no place else.

"All to Jesus I surrender,
All to Him I freely give;
I will ever love and trust Him,
In His presence daily live."

The words of a good song come to me just here: ''Have Thine own way, Lord!'' Let us sing it.

13. Invitation Hymn—

"Have Thine own way, Lord! Have Thine own way!
Thou art the Potter; I am the clay.
Mold me and make me after Thy will,
While I am waiting, yielded and still.

"Have Thine own way, Lord! Have Thine own way!
Search me and try me, Master, to-day!
Whiter than snow, Lord, wash me just now,
As in Thy presence humbly I bow.

"Have Thine own way, Lord! Have Thine own way!
Wounded and weary, help me, I pray!
Power—all power—surely is Thine!
Touch me and heal me, Saviour divine!

"Have Thine own way, Lord! Have Thine own way!
Hold o'er my being absolute sway!
Fill with Thy Spirit till all shall see
Christ only, always, living in me!"

14. Benediction.

WORSHIP SERVICE NO. 13

THEME: REPENTANCE

1. **Voluntary.**
2. **Call to Worship by Leader (congregation standing)—**

   "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40: 31).
3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).
4. **Invocation—**

   O Thou that hearest prayer, hear us now as we worship Thee. Bestow Thy blessing upon this service. May it build us up in the faith once for all delivered unto the saints. This we ask in Jesus' name. Amen.
5. **Hymn ("Bringing in the Sheaves").**
6. **Scripture—**

   FIRST READER—"Depart from evil, and do good; seek peace and pursue it. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Ps. 34: 14, 18).

   SECOND READER—"Return ye now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers from of old and even for evermore" (Jer. 25: 5).

   FIRST READER—"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" (Mal. 3: 7.)

   SECOND READER—"Repent ye: for the kingdom of heaven is at hand" (Matt. 3: 2).

   FIRST READER—"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33: 11.)

SECOND READER—"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4: 17).

FIRST READER—"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" (Luke 18: 13).

SECOND READER—"I came not to call the righteous, but sinners to repentance" (Luke 5: 32).

FIRST READER—"I say unto you, that . . . joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15: 7).

SECOND READER—"And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2: 38).

FIRST READER—"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord" (Acts 3: 19).

SECOND READER—"The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent" (Acts 17: 30).

FIRST READER—"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2: 4.)

SECOND READER—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9).

7. Prayer—

O God, we have been assured by Thy word that the eyes of the Lord are upon the righteous and His ears are open unto their cry. It is our desire to be enrolled among the righteous, but we humbly acknowledge our shortcomings. It is with penitent hearts that we approach Thee. The heights of attainment rise within our view, but too often our eyes are upon the ground at our feet. Create in each of us a clean heart, O God, and renew a right spirit within us. Help us to help others toward repentance and thereby come into a warmer fellowship with our Lord, who came to call sinners to repentance. These pleadings we bring to Thee in the name of Christ Jesus, our Lord. Amen.

8. **Communion Hymn** **("Purer in Heart, O God").**

9. **Communion—**

Thanksgiving before breaking the bread:
O God, we thank Thee for the gift of Thy Son, our Saviour, who left this memorial of His love. Bless our meditations. Direct our daily lives. Help us to be more and more aware of dependence upon Thee, that we may render unto Thee our constantly growing gratitude, we pray in the name of Christ our Saviour. Amen.

Thanks before giving the cup:
In this quiet hour, our Father, we are met to commune with our Lord at His table. Bless us in our worship. As we drink of this cup in memory of Him, wilt Thou graciously remember us. We need Thee every hour. We need the daily support of a growing faith. Forgive us of sin, our Father, and save us in Christ's name. Amen.

10. **Offering.**

11. **Hymn or Special Music.**

SERMON BY GEORGE W. KNEPPER

TEXT: "Turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. 33: 11.)

JOHN THE BAPTIST was a great preacher, and his message was, ''Repent.'' Jesus took up the work where John laid it down; He, too, cried, ''Repent.'' On that first day of Pentecost, Peter preached the world's greatest evangelistic sermon, and his demand was, ''Repent.'' Paul walked the streets of Athens; his soul would not be silent, and when he got his great chance to preach to the Athenians his word was, ''Repent.'' Truly this must be an important subject if such a galaxy of prophets hold it necessary. The theme is mentioned sixty times in the New Testament. Dare the church ignore it if this be true?

There are four things we want to know about repentance when we come to study the subject. These are its nature, its fruits, its motives, its hindrances. It will now be our pleasure and profit to investigate.

First, the Nature of Repentance.

The world is filled with mistaken notions about this theme; it identifies it with many things it most obviously is not. It can not be sorrow. This is an element of repentance, but that is a different matter. The multiplication table is an element of mathematics, but, assuredly, it is not all of mathematics. Judas was sorry, but that did not save him. It is not fear. Felix trembled, so did the "devils," but none of these accepted Christ. It is not sanctimoniousness, or the Pharisees would have been the pattern of all virtue. It is not reformation. A man may be perfect in his outer conduct and at the same time a sordid character within. It is not conviction. The rich young ruler was under conviction, but he forfeited a place with the redeemed.

This is what repentance is: it is a "right about face." There is wisdom in a certain little girl's definition. She said: "It's being so sorry for what you have done that you quit your meanness." That's what the prodigal did, and that was the effect of Jonah's preaching on the Ninevites.

Three elements enter into all real repentance: a change of heart, that leads to a change of will, that leads to a change of conduct.

Second, the Fruits of Repentance.

"By their fruits ye shall know them." This is still the infallible test. A man who has truly repented will confess his sin. Even King David was not exempt. There must be a prayer for forgiveness; the thief on the cross knew the need of that. Of course one has a right to expect restitution. No one doubted the true repentance of Zacchæus. When our heart is right toward God, it is right toward men—especially toward that one who has been wronged. In its wake follows new life. Prayer is answered, sin is pardoned, life is renewed, the Spirit comes to take control.

Third, the Motives of Repentance.

So great a change can scarcely come at haphazard. There must be some great incentive, some urge to stir men's souls. By precept and example, Scripture tells us, there are many things that challenge a man to repentance. There is the goodness of God. It is written in Romans: "The goodness of God leadeth thee to repentance." Truly, "we love him because he first loved us." Paul tells the Corinthian brethren: "Godly sorrow worketh repentance." Peter, who had just denied his

Lord, catches the long, loving look of Jesus and at once bursts into tears. That minute he was on the highway back to God. Heaven's interest in us should compel us to turn toward God. In that wondrous tale of the lost sheep we see the agony of a seeking Shepherd to the exclusion of so much else. We seldom think of His joy; if we did, we would be more anxious to gladden His heart. For the Father's sake I should repent.

Another motive is the deadly character of sin. ''The wages of sin is death.'' There never has been but one successful antidote to sin—that's the shed blood of our Lord. In the process of getting under the efficacy of that blood stands repentance. Surely the judgment to come should induce us to get into the fold. The subject of judgment is not popular nowadays, but our thought about judgment does not cancel it. It is a fact of life, and we can not escape its verdict, but we can determine that verdict by our action.

Fourth, the Hindrances to Repentance.

The very importance of our subject decrees that the way will not be easy. Satan is an ''adversary,'' and he does not give up without a struggle. Such is his subtlety that some of his ruses seem very plausible. Pride is a terrible barrier. It seems so easy to persuade ourselves we are better than we really are, or, if not that, we are not so bad as others. Thus pride bars the way to God. There is pride's twin folly, self-sufficiency. It forever feeds us on its fallacies. It tells us that we were born lucky and so shall escape, or that we are so worldly wise that we shall escape the consequences that befall other folks. All of revelation and history refutes such absurdities.

We must not fail to mention our carnal appetites, for they play a tremendous role in human affairs. Being carnal, they at once array themselves against the divine. The deception of sin is too often a great factor. I recall a hedge of roses I once saw in the far West. I walked over to see their beauty. How glad I was that I had walked cautiously, for I found the roses bordering a deep abyss. Sin allures, but its purpose is to please only that it may destroy.

There is one hindrance that counts more than any other. It is even more successful than some things that are more vicious. I refer to procrastination. Pharaoh had a word; it was ''to-morrow.'' That settled his fate; it settled the destiny of millions. Most men are not willingly lost, they mean to be saved—but to-morrow. In the wonderful parable of the ten virgins we read: ''The door was shut.'' Here were but two inches of plank, but it separated the vigilant from the procrastinator, the joyous from the mourners.

In this brief outline we have seen some tremendous things that are said of repentance. Surely it is worthy of every attention. No wonder John the Baptist and Peter and Paul and Jesus all made it a cardinal theme of their preaching. It is the modern ministry of the church also to call men to repentance, in order that they may find God.

Our theme is more necessary to-day than ever before. We have so much shallow thinking, so much soft preaching, that there is no longer a sense of sin, consequently men no longer feel the need of a complete change of heart. The pulpit has lost the sound of the trumpet; it is more inclined to the jazz of the saxophone. It needs to proclaim anew righteousness, temperance and judgment to come. When it does this, the eternal Spirit will convince and convict men of their sins, so that multitudes shall cry: ''Sirs, what must I do to be saved?'' To that question there is but one answer: ''Believe on the Lord Jesus Christ,'' ''Repent ye,'' ''Confess,'' ''Be baptized,'' ''Grow in grace.'' This done, we are indeed new creatures in Christ Jesus. We are sons of God.

"I do believe there is no death;
Though every hour I die,
Yet every hour with new delight
A better life draws nigh."

My friend, will you turn to Him to-day and heed His invitation?

13. Invitation Hymn **("Let Jesus Come into Your Heart").**

14. Benediction—

May the grace of our Lord and Saviour, Jesus Christ, the love of God, and the fellowship and communion of the Holy Spirit, be and abide with you all. Amen.

WORSHIP SERVICE NO. 14

THEME: WHAT A CHANCE!

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "O magnify the Lord with me, and let us exalt his name together" (Ps. 34: 3).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   We beseech Thee, O Lord God of heaven, that Thou wilt let Thine ear now be attentive unto us, as we render our service of prayer and song and meditation. Bless us with Thine own benediction, in the name of Christ our Lord. Amen.

5. **Hymn ("Oh, Worship the King, All Glorious Above").**

6. **Scripture—**

   (*One reader may read the following as a continuous Scripture lesson.*)

   "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28: 18-20).

   "He who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins" (Jas. 5: 20).

   "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching" (2 Tim. 4: 2).

   "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14: 8.)

   "Our gospel came not unto you in word only, but also in power, and in the Holy Spirit" (1 Thess. 1: 5).

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1: 13).

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2: 15).

"Holding forth the word of life" (Phil. 2: 16).

"Contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3).

"And Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures, opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ" (Acts 17: 2, 3).

"Without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him" (Heb. 11: 6).

"Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1: 15).

7. Prayer—

O God, when we think of our opportunity to co-operate with Thee in spreading the gospel of Christ, we say, "What a chance!" When we stop to think that, by encouraging our young people to preach the gospel of life, we are investing in the highest values of time and eternity, we say, "Oh, what a chance!" Father, help us to have the courage, the wisdom, the keenness of vision, to see and seize the divinely offered opportunity. It is our desire to have a part in sending the gospel of our Lord to the uttermost part of the earth. May we shirk no responsibility. Grant us the guidance of Thy Spirit, our Father, in all that is right and good, we ask in Christ's name. Amen.

8. Communion Hymn ("In the Cross of Christ I Glory").

9. Communion—

Thanksgiving upon breaking the bread:
Father in heaven, we thank Thee for this bread, this communion, this fellowship, this beautiful memorial. Help us to banish from our minds everything that takes our attention away from our Lord and His words, "This do in remembrance of me." Our desire is to participate so sincerely in this service that the memory of it will be a delight to all of us. Bless us in the forgiveness of our sins and save us at last, in the name of Christ Jesus our Lord. Amen.

Thanks upon giving the cup:

O God, our heavenly Father, we can not forget that it is the blood of Christ that cleanseth us from all sin. We therefore offer Thee our sincerest thanks for this cup that our Lord gave as the new testament in His blood. May it be to us indeed a cup of blessing. Unite our hearts in closer fellowship by means of this communion, we pray in His name, the name that is above every name. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY CLOYD GOODNIGHT

TEXT: "But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately" (Acts 18: 26).

HOW many young men are in college, studying for the ministry? This question is being asked on every hand by those who have a vital interest in the actual man-power of the church; in fact, they seem to believe that the chief reason for the existence of the church college is the training and equipping of preachers, or, as our pioneers would have called them, "proclaimers" of the gospel message. Each day one sees evidence of plenty of applicants for vacant pulpits, but cautious inquiry reveals the feeling that there is a dangerous scarcity of men who can stand out and command attention for the things of the kingdom. In short, the fellows who *can preach* are in demand.

This leads me to consider another interrogation frequently met; namely, What kind of young men are entering the ministry to-day? One college president recently said that the preacher students on his campus are decidedly inferior to the other men enrolled in the college. A sad plight is ours if this be generally true. The preacher in prospect should not be a social renegade in any sense of the word. His economic pulse should enjoy a normal beat. In every way he should be free from parlor shabbiness and financial lameness. The public gaze of later days forbids the encouragement of the slouch in any field.

In the classroom and laboratory the ministerial student must earn high marks, otherwise his own fiber is listed for a bad market and the church will be forced to accept a laborer of low productive power, short life and a high pension rate. The man who is able to sit with the best, make the teams, guide his frat and lead student opinion has a future with elders, deacons and the ''chief women.'' He must be spiritually sound. To fail here means loss of everything. Instead of being a pilot, he will become a hemorrhage of noises worse than sounding brass.

There are colleges where the ministerial student leads, socially and mentally, in student activities and in the finer things of the spirit. Such young men are a benediction, a challenge, a ''voice in the wilderness.'' They reveal a province, a hope, a chance. What a chance!

To be able to find men of this type calls for the keenest kind of discrimination. It is great to be permitted to meet young men and detect something of those powers that are to make them a vital element in the affairs of the church of to-morrow. I know a man who has an uncanny way of meeting, interviewing and dining with young fellows, and then telling corporation heads, college presidents and others interested what the chaps will be able to do across a period of years. Men with such discernment are rare; the church needs their help. They can save the expense of heavy investment in training and the embarrassment of miserable misfits.

Fathers and mothers need to cultivate this same trait and scrutinize their own sons with the work of the kingdom clearly in mind. Parents should detect a great opportunity for the finest and best of their children and eagerly urge the child to respond. Passion is thus born and nurtured. The world has never sensed a finer resolve than that which came to Abraham in the Moriah country; to heaven's highest purposes he there dedicated the life of his own son. It is the noblest prerogative that a father can know. In our homes are the lambs, the firstlings of the flock, that belong to the Lord; with discernment they need to be sought and encouraged by Christian parents.

What a chance for the preacher! The faithful man who goes in and out, leading his people, converting sinners, comforting and helping the needy, preaching the Word—he of all men has a rare realm in which to operate and cause young men to want to minister as he ministers. Young men come to the faithful preacher for counsel, guidance, aid. Their hearts and minds are open—peculiarly receptive. He should never fail to stress the claims of the Christ and tenets of the church.

The sheer joy with which he does his own work will reveal a phase of the case which makes a telling appeal. The grouch or crab in the pulpit does but little to attract the best young men to the ministry; he repels. The happy, the tidy, the keen, the courteous, the morally hail fellow well met, the sturdy man of kingdom affairs, the one who takes the bitter with the sweet and refuses to complain, the man who spends wisely and lives within his means, who works hard at the one task of preaching the gospel—such a man has a great chance to lead young men to a life of similar service.

What a chance the college has to receive such young men and give them adequate training, a campus atmosphere and the experiences of a good church—all for the sake of producing a high type of Christian manhood trained for the ministry. The attitude of the Faculty, the equipment in library and laboratory, the administration, the student demeanor, must all converge to the same high purpose. Otherwise the college is not fulfilling its mission.

These things, rather than stadia, elite social occasions, or collegiate luxury, constitute the bone and fiber of a Christian college. Vital elements that make for maintenance of highest scholarship, noblest ideals, finest spiritual purposes, should be of the first concern. If these abide and abound, one can rest assured that the real work for which the church college was founded will not be forgotten or forsaken. Further, it is the most immediate and direct way by which an institution of higher learning can make a telling contribution to the life of its times, and that in a peculiar and urgent field.

And, after all, what a chance for a young man to invest his life—a real life, poised, trained and refined! The day calls for vigor, straightforward demeanor, the robust, the balanced. In no other vocation can a young man establish himself so quickly, so firmly, as in the Christian ministry. He enjoys many privileges. Men of power in business and public affairs become his associates. He is admitted to conferences, while his seniors in finance, the law and commerce wait in the anteroom.

A forum already recognized awaits the minister. At a very early date his pronouncements are heralded by the daily press, and church papers report his progress. He goes into the best homes and enjoys the most sacred relations with the family in its joys and in its sorrows. If he be wise, the physician is anxious to have him visit patients in home and hospital. The troubled seek his advice, the reunion and home-coming committees invite him for the festal days. The weary of soul, the young, the old, the good, the unfortunate—all seek his admonition and help. Young men, bright-eyed and strong, alert and unafraid, full of hope and courage, loyal to Christ, with a great message and a great work—what a chance!

And what a chance a church has, through the young men it sends into the ministry, to make an investment in human redemption—in the salvation of souls from sin! We now are living in the day of the materialist. Emphasis is being placed upon things rather than upon ideals. Attention is being focused upon that which we can see and hear and touch—but this can not last always.

Millions are being caught in the meshes of crime. Multitudes are being stupefied by the fumes of selfishness. Sin runs rampant, and the world, with all its boasted progress, has no remedy. Progress without Christ is at best but a veneer. What a chance for the church, through its young men, to preach the gospel that is the "power of God unto salvation."

Underlying all advancement must be a foundation of character, and he who is prepared to inspire the youth of his generation to high moral and spiritual achievement both lays foundations and builds superstructures that endure.

Such men are the molders of the destiny of nations, even though many of them may live humbly and rest content with the honors bestowed by the Christ whom they serve. The acceptance of Christ's challenge is the chance of a lifetime.

13. Invitation Hymn ("Whosoever Will").

14. Benediction.

WORSHIP SERVICE NO. 15

THEME: CHRISTIAN BAPTISM

1. **Voluntary.**
2. **Call to Worship by Leader (congregation standing)—**

   "Seek ye out of the book of the Lord, and read: no one of these shall fail." "Come hither, and hear the words of the Lord your God" (Isa. 34: 16; Josh. 3: 9).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   We praise Thy name, O God, that Thou hast revealed to us Thy will as well as Thy wisdom. Bless our worship that it may build us up in faith. Bless our meditation that it may lead us to a higher regard for the authority of our Lord Jesus Christ. Amen.

5. **Hymn** **("I'll Go Where You Want Me to Go, Dear Lord").**
6. **Scripture—**

   FIRST READER—How did our Lord first make baptism a matter of importance?

   SECOND READER—"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan" (Mark 1: 9).

   FIRST READER—Did He ever say anything that made baptism important to others?

   SECOND READER—"He said . . . Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16: 15, 16).

   FIRST READER—Later, how did Jesus' followers baptize?

   SECOND READER—"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he an-

swered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip" (Acts 8: 36-39).

FIRST READER—By what figure of speech did Paul describe baptism?

SECOND READER—"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2: 12).

FIRST READER—How did Peter, on Pentecost, declare what baptism is for, and what precedes it?

SECOND READER—"And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2: 38).

FIRST READER—What is to follow baptism?

SECOND READER—"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen" (2 Pet. 3: 18).

7. Prayer—

Almighty God, Thou who hast inspired the apostles and the prophets in the past, we thank Thee for the inspired leadership of the Holy Spirit in the present. We dare not tamper with Thy word. We dare not quibble over our Lord's commands. We dare not ignore His example. We dare not question His authority. We dare not overlook the guidance of the Holy Spirit in seeking to build our lives. Help us to do Thy will in all things, our Father, and grant us that sturdiness of faith that will brook no interference from sin, we ask in Jesus' name. Amen.

8. Communion Hymn **("Blest Feast of Love Divine").**

9. Communion—

Thanksgiving before breaking the bread:
For this bread, our Father, we thank Thee, because of what it means. We have bread at home on our own tables, but it is not emblematic. We break the loaf at our own home meals, but the breaking does not have a memorial meaning. We gather as a family of God at this table, our Lord, because it is in memory of Him. Bless us, forgive us and save us for His name's sake. Amen.

Thanks before giving the cup:
We thank Thee, O God, for this cup, and may it indeed be a cup of blessing to us. Impress us with the solemnity and beauty of this communion of the blood of Christ. We seek to observe it after the same manner as when our Lord took the cup and said: "This do in remembrance of me." Let Thy forgiveness embrace us and Thy love envelop us, in His name. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY JAMES SMALL

Text: "Repent, and be baptized every one of you" (Acts 2: 38).

I DO not think I can better introduce this short sermon than by giving my experience with reference to my own baptism, and, since the reference is personal, I am sure you will be kind enough to excuse it.

From my earliest childhood I was taught that I had been baptized in infancy and the question was settled for me, once and for all. My baptism therefore gave me no concern. Without my consent, I seemed to have been put, by the kindness of my good parents, into a certain situation, and I did not need to have any concern about the matter.

Afterward, however, being brought under the preaching of Bro. W. T. Moore, in Liverpool, England, where I had gone as a youth of sixteen as an apprentice to the grocery and provision business, and being about twenty-one years of age when Bro. Moore was sent by the Foreign Christian Missionary Society to Liverpool, I was at the age to be influenced by him through the preaching of the full gospel as set forth and exemplified in the Acts.

My first attention to his work was an advertisement on a "tram" car, announcing his services at Lime Street Hall. "Hear the American evangelist" created a hearty and healthy curiosity as I read it. My condition at this time was that of an earnest, prayerful "seeker." I had heard preachers—good preachers—speak about Christ and the peace He gives through His cleansing blood. But when I wanted to find the rest I could not tell how to find it. I very naturally started in to pray for it. Earnestly I had often prayed for the ''assurance'' that I heard others tell about, but it seemed it was not for me, no matter how earnestly I prayed. I was in an anxious and almost desperate condition.

Besides the evening services at the hall mentioned, Bro. Moore started a Bible class at three o'clock in the afternoon, and, between the preaching and teaching, light came for which ever since I have been most thankful.

Bro. Moore's presence and personality won me at once. But both were soon forgotten in the new message he was bringing with an earnestness of presentation and a direct appeal to the Scriptures that were at once gripping and interesting.

My brothers, Joseph and Matthew Small, were at the same time alike interested. Here we were taught that Christ had all authority, that the New Testament was our guide to salvation, and that there was a ''human'' as well as a ''divine'' side to this salvation. While we were all depraved, ''dead in trespasses and in sins,'' we were not so dead as not to be able to hear and understand and obey the gospel when faithfully presented. This was a great surprise to us. Nothing was further from our early teaching than this message of "doing our part."

Then, again, as to what was done ''for'' me in infancy, I was assured it profited me nothing. These statements appeared to me to destroy all my hopes of getting a definite assurance by prayer alone. Moore's sermons were exceedingly interesting, and yet perplexing in the light of all that I had been taught.

For six months I pursued this course. I took down all the Scripture references he gave, in both his preaching and teaching, and hunted them up in the New Testament. All the passages that related to the plan of salvation were especially helpful. The passages concerning baptism and its part in making one a Christian I especially marked down and read when I had put them together as one chapter. For instance: ''And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit'' (Acts 2:38). And: ''While the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God'' (1 Pet. 3:20, 21, R. V.). These two passages stunned me. My brothers were in the same condition. The last night Bro. Moore was in Liverpool, before going to London, we made the good confession, walked three miles to the ''Fabius Baptist Chapel'' and were baptized by Bro. Moore. And now as to the gracious results.

First. My obedience brought me a definite assurance that God had pardoned my sins, and the spiritual experience I enjoyed gave me the assurance that he had given me His Holy Spirit.

No man living prayed more earnestly than I did for the evidence of pardon to come to me by word or dream or voice or vision, but the assurance never came in that way. After my baptism into Christ, coming to the cleansing blood as I did, I have never had the thousandth part of a doubt of my forgiveness and my acceptance with God.

Second. Since reading the Scriptures, I see that Jesus has many designs in baptism for penitent sinners, but its highest value for me was in bringing me a *definite* assurance that God for Christ's sake had forgiven my sins. In that sense baptism was to me ''for the remission of sins''! No one can tell the joy that I experienced the night I fully surrendered to the Saviour and Lord of my life. Recalling this experience of mine prompts me to record a few reflections.

I am sure there are thousands in the same condition I was in before coming into the light. My dear father and mother, whom I baptized in my native land, had felt that they never could know they were accepted among the beloved until after meeting their Lord in glory. I saw them both rejoice as I had rejoiced.

So many confound a ''change of heart'' with forgiveness. I was guilty of doing this same thing. People have a mistaken idea of what is meant by remission of sins. They have come to identify it with a change of heart. They think remission of sins is a change which takes place within the soul—a change in which the love of sin is taken away and the love of God and righteousness and truth put in its place.

Now, there was such a change in my heart before I was baptized. And there ought to be such a change in the heart of every one who becomes a Christian. But this change took place when I repented. There is such a thing as the natural joy of faith and repentance before forgiveness. Undoubtedly there is. But all that is something that normally takes place in one's own mind and heart. Forgiveness is and must be something that takes place in God's heart. It is useless to deny that many have a happy experience which they call forgiveness. We do not and can not deny that. There are too many good people, honest and earnest people, who are constantly giving such an experience, for us to doubt the reality of their feelings. It only goes to show that faith and repentance precede remission of sins. They are prerequisite to baptism. ''Repent ye therefore, and turn again, that your sins may be blotted out.'' This verse makes it as clear as a summer day that the change called the ''remission of sins'' does not take place in repentance, but follows it, and that the change of heart required in order to be saved does take place when we repent. Man turns, God forgives. Repentance is man's part, remission is God's part. When we do our part, God will do His. Nothing could be plainer than that it is a great mistake to suppose that remission of sins is a change *within* the soul.

No one, then, can truthfully and Scripturally say, ''I know I am saved because I feel happy,'' but each saved soul ought to say: ''I feel happy because I know I am saved, and I know it by the promise of God, who can not lie.''

Baptism is for our good and happiness. The love and will and wisdom of God are in it. There is no pardon, no remission in baptism alone. Water does not wash away sins; bread does not feed the soul. Jesus saves. We are depending on Him. With Paul we say: ''I know whom I have believed.'' Baptism completes the steps that bring us to Him and His ''cleansing blood.''

My doubting friend, ''this plan works'' because it is God's plan. I beg of you lovingly to try it and see.

13. Invitation Hymn **("Just as I Am").**

14. Benediction.

WORSHIP SERVICE NO. 16

THEME: THE LIFE OF FAITH

1. **Voluntary.**
2. **Call to Worship by Leader (congregation standing)—**

   "This is the day which the Lord hath made; we will rejoice and be glad in it. . . . Give unto the Lord the glory due unto his name: bring an offering and come into his courts" (Ps. 118: 24; 96: 8).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   Upon this hour's worship, O God, we pray Thy blessing. Thou art our Father; we are Thy children. May we render unto Thee the praises that will bring upon us Thy benediction, is our prayer in the name of Christ Jesus, our Lord. Amen.

5. **Hymn** **("Jesus, Lover of My Soul").**
6. **Scripture—**

   FIRST READER—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7: 21).

   SECOND READER—"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11: 25, 26).

   FIRST READER—"Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue" (John 12: 42).

   SECOND READER—"For they loved the praise of men more than the praise of God" (John 12: 43).

   FIRST READER—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10: 9).

SECOND READER—"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10: 10).

FIRST READER—"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1: 16).

SECOND READER—"Therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1: 17).

FIRST READER—"I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4: 7).

7. Prayer—

Our heavenly Father and our God, Jesus taught men to come unto Thee in His name. We have confessed our faith that He is Thy Son; we come in response to His prompting.

We know that Thou art merciful toward us, and that even as a father pitieth his children, so dost Thou pity them that love Thee. Help us, O God, to forgive, to love, to serve. And do Thou forgive us as we forgive. Lead us in the ways of light. Give us life more abundant by communion with Thee. Feed our souls with bread from on high, and bring us at last into the heavenly home, the Father's house, we pray in Jesus' name. Amen.

8. Communion Hymn ("Break Thou the Bread of Life").

9. Communion—

Thanksgiving before breaking the bread:

Gracious God, we are prone to give thanks for material things and not for spiritual. Help us to see with the eye of faith the grace and blessing, the tender love, the fatherly care, suggested by this bit of bread. Teach us through these oft comings together that the things seen are temporal and the things unseen are eternal. Even as we break the loaf to-day, may we be fed on bread divine. Amen.

Thanks before giving the cup:

Blessed heavenly Father, the cup which we drink, is it not the communion of the blood of Christ? Thus to realize is life eternal if we are faithful unto death. May we look backward to Jesus' sacrifice for us, and forward to our meeting with Him in another life. So may we grow and be nourished in the faith. Bless us and make us a blessing, we ask in His dear name. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY S. S. LAPPIN

Text: "For we walk by faith, not by sight" (2 Cor. 5:7).

SINCE the Christian is to walk by faith, his first step is a step of faith. He takes this first step by declaring his belief that Jesus is the Christ, the Son of God, and then sets out to live according to that faith.

It is not by sight, by observation, by the physical senses, that this truth is discerned. But if, when one has heard about Jesus, he is minded to go farther and test his way of life, he begins with a public avowal of faith. This public avowal is called ''the good confession.''

In a certain church a woman came forward in response to the invitation. When, as usual, the minister asked, ''Do you believe that Jesus is the Christ, the Son of God?'' she did not give the expected answer, but said frankly, ''I do not know.''

The minister told the audience to continue singing and sought to find the reason for this strange reply. He found that she had never had access to religious services until a short time previous to that day. Only recently had she read the New Testament through. But when he asked her to name the chief character of the book she promptly answered, ''Jesus.'' And when he asked if she thought Jesus more than a mere man, she said: ''Yes, certainly, He was more than a man or He could not have done what He did.'' ''Well, then,'' said the minister, ''if He was more than a mere man, who was He?'' And she said: ''I suppose He must have been a divine being.'' ''The Son of God?'' ventured the preacher. ''Yes,'' she answered instantly. ''Ah!'' said the minister, ''that's it, the Son of God—do you believe He is the Son of God?'' ''Yes, I do,'' she said. And then, when he had explained the matter to those present, she stood to make that good confession publicly.

The difficulty was that she thought she must *know*, and she was honest enough to say she did *not* know. When she understood that what she was asked to do was to *believe* that Christ is the Son of God, and then to live out that belief, the way was clear. And that is the whole story, ''for we walk by faith, not by sight.''

But what does this mean—to walk by faith?

1. It means, first of all, that God makes appeal to the will of the individual, and not merely to the intellect.

Most of us are not skillful reasoners, close readers or deep thinkers. We are like Simon Peter, or John Mark, or Mary Magdalene—just ordinary folk. If close and careful investigation were required, we might falter and hesitate. We might think we were incapable of reaching a conclusion.

But God comes at us from another angle. He appeals to the heart as well as to the mind. He shows us Jesus. He lets us see Him at work. He makes us understand the tenderness and kindness of Jesus, His healing of the sick, His consideration for the lowly, His love for sinners, and finally His sacrificial death and His resurrection from the dead.

And when we have seen Him fully, we are asked to decide, on our own judgment, as to His claims. If we believe Him to be the Son of God, the Saviour sent from God, we say so and begin to walk in the light of that belief.

One may believe a thing and do nothing about it. That faith, if it can be called faith at all, is dead. But the instant we confess our belief and begin to act on it, it becomes a living faith, or trust. The Christian life is a life of trust; we trust our case to Jesus and go simply on living for Him day by day. The open, public confession marks the beginning of that attitude of trust. It is followed by baptism, a burial in the likeness of Jesus' burial, and a resurrection or rising from the water, even as He arose from the grave. And that is public enlistment—a personal alliance with Jesus' way of living.

2. The good confession means, also, that the Christian life is to be a life of resolution and growth, not a mere drifting.

Faith will be sorely tried. Things often will be dark. The way will be hidden as we walk. We will doubt that there is a kind Providence over it all. At such a time we can turn back into a meaningless world, without God and without hope, or we can stand to our confession and obedience and go on, trusting God. The decision as to what we will do is up to us.

Not often, in anything, do we have complete and final proof as to what is the right course. We determine on the best light we have and go on. Business, commerce, industry, progress—all are under this rule. But when we come to religion, an element enters that men in every-day affairs do not often recognize—the element of faith in a gracious Father God whose administration of things is infallibly right. The Christian has accepted Christ. He has adopted the life of trust. He is bound to go on believing, testing, waiting, hoping—or else give up what he has confessed.

This life is like a walk; that is, it is like the process of walking. When we walk we but fall and recover our equilibrium repeatedly. In that way we get forward. In the interval we seem to be about to fall prostrate, but the other foot comes forward to prevent; then we fall again, but again we are rescued in the same way as before. The interval when we are about to fall is doubt; the recovery is faith, reasserting itself. Note the stalwart men and women whom you know, or have known. Repeatedly they have started to fall and have recovered themselves. That is the way they came to be as they are and where they are. They, too, have doubted and possibly have sinned. They have had sorrow and have been betrayed by false brethren. But by faith they have recovered themselves. So may you. So may any one who will believe and act on his belief. We walk by faith, and not by sight.

3. The faith we profess teaches, also, that the spiritual, not the material, is of real value.

To the Christian man the material things about him are comparatively small in importance. They are for his use. He has a body to be fed and clothed; they provide means for that. He may have a family to be supported; they are at his disposal for that. But the feeding of his body is of small importance compared with care and training of his soul; the mere material comforts of his family are not to be compared with the spiritual and moral training he owes them. His thoughts must be of things that are true, honorable, just, pure and lovely. Thus he grows. Thus he makes spiritual progress.

We are the offspring of God; His words must be food to us. Beyond a certain limit, the more food we eat, the more clothes we buy, the more property we control, the less carefree and happy we are. But no man can overfeed on things of the Spirit. The manna that fell in the wilderness could not be accumulated; it at once began to decay. It is the surplus of our possessions that becomes corrupted. Spiritual treasure is such that neither moth nor rust can corrupt.

And this walk of faith leads heavenward. When faith is put through the alembic of action it becomes knowledge. As we grow older we have fewer doubts. Like the path of Paul, a living faith leads from where once we cried, ''Who art thou, Lord?'' to where we can say with confidence: ''I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him.'' The life of faith enables us to say:

"Some day the silver cord will break,
And I no more, as now, shall sing;
But, oh, the joy when I shall wake
Within the palace of the King."

That is to be the end of this walk by faith. ''For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens.'' Thus we learn to believe that ''blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.''

"Not now, but in the coming years—
It may be in a better land—
We'll read the meaning of our tears,
And then, sometime, we'll understand.

"Then trust in God through all the years;
Fear not, for He doth hold thy hand;
Though dark the night, still sing and pray—
Sometime, sometime, we'll understand."

At some moment, now hidden behind the close-drawn curtain of the future, that change we call death will come. For the trusting Christian, however humble, it will be the day of release and redemption. Astonished eyes will open then upon those things that have been beyond the eye, or the ear, or the imagination—the things God has in store for those who are faithful to the end.

13. Invitation Hymn **("My Faith Looks Up to Thee").**

14. Benediction.

WORSHIP SERVICE NO. 17

THEME: THE GLORIOUS MINISTRY OF THE HOLY SPIRIT

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2: 7).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   O God, we have longed for Thy salvation, and Thy law is our delight. Be Thou present with us in this hour of worship. Bless us according to our souls' needs, we pray in the name of Jesus Christ our Lord. Amen.

5. **Hymn** **("Holy Spirit, Faithful Guide").**

6. **Scripture—**

   FIRST READER—"For John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence" (Acts 1: 5).

   SECOND READER—"And when the day of Pentecost was fully come, they were all with one accord in one place. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 1, 4).

   FIRST READER—"And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2: 38).

   SECOND READER—"So the church throughout all Judæa and Galilee and Samaria had peace, being edified; and walking in

the fear of the Lord, and in the comfort of the Holy Spirit, was multiplied" (Acts 9: 31).

FIRST READER—"Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us" (Acts 15: 7, 8).

SECOND READER—"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood" (Acts 20: 28).

FIRST READER—"The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us" (Rom. 5: 5).

SECOND READER—"For the kingdom of God is not eating and drinking; but righteousness, and peace, and joy in the Holy Spirit" (Rom. 14: 17).

FIRST READER—"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? And ye are not your own?" (1 Cor. 6: 19.)

SECOND READER—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, which is your reasonable service" (Rom. 12: 1).

FIRST READER—"Our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; even as ye know what manner of men we showed ourselves toward you for your sake" (1 Thess. 1: 5).

SECOND READER—"For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 Pet. 1: 21).

7. Prayer—

O God, our heavenly Father, we seek Thy help in building up ourselves on our most holy faith. We pray to Thee now, in the Holy Spirit, that we may keep ourselves in Thy love, looking for the mercy of our Lord Jesus Christ unto eternal life. We thank Thee for the blessings that have attended the preaching of the gospel throughout the world. May we never become so enamored of our own success as to forget that we are dependent upon the leadership of Thy Spirit. Forgive us our sins, we pray, and save us, in the name of Christ Jesus, our Lord. Amen.

8. Communion Hymn ("'Tis Midnight, and on Olive's Brow").

9. Communion—

Thanksgiving before breaking the bread:

Our Father, once again we meet at this table of our Lord in communion with Thee and in fellowship with one another. Create in us clean hearts, O God, and renew right spirits within us as with thankful hearts we partake of this loaf. Lead us by Thy Spirit. Forgive us and save us for His name's sake. Amen.

Thanks before giving the cup:

We feel our utter unworthiness, O God, as we try to express our gratitude for so great a gift. Bless this cup to our spiritual nourishment. May our communion build us up in the most holy faith. Help us to love Thee more and serve Thee better. Accept our worship now in the name of our Lord Jesus Christ. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY WILLIS E. PIERCE

TEXT: "If the administration of death which was engraved in letters of stone was invested with glory, surely the administration of the Spirit must be invested with still more glory. If there was glory in the administration that condemned, then the administration that acquits abounds far more in glory" (2 Cor. 3: 6-10, Moffatt's Translation).

NO one can be even a casual reader of the New Testament without being impressed with the prodigious amount of work that Jesus did during the three or three and a half years of His ministry.

He said: "My Father worketh hitherto, and I work." "I must work the works of him that sent me, while it is day."

1. Jesus' Ministry Was Through the Holy Spirit.

There are two things to say about Jesus' work: First, He did it through the power of the Holy Spirit by whom He was anointed at the time of His baptism. Second, He, while on earth, merely made beginnings of all the work He was to do.

It is true that upon the cross He said, "It is finished," but He meant by these words that the plan of salvation was complete. Of His full and finished work He had made only a beginning. Therefore, when Luke wrote his history of the church, which also is a record of the early ministry of the Holy Spirit, he began with the simple statement: "The former treatise have

I made, O Theophilus, of all that Jesus *began* both to do and teach, until the day in which he was taken up.''

The implication is that what he is now to write is a continuance of the story of Jesus' ministry through the church. And the church is to be as dependent upon the Holy Spirit as was Jesus in His ministry. Therefore Jesus said to His disciples, when He was about to leave them: ''It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.''

2. The Church Was Anointed with the Holy Spirit on the Day of Its Birth.

The Holy Spirit came to Jerusalem to do for the church just what He came to the Jordan to do for the Christ. And what Jesus began to do and teach the church is to continue to do and teach. The church, therefore, is to be the projection of the life and ministry of Jesus into the world through coming generations, by the power of the Holy Spirit.

The difference between the Holy Spirit in the life of the Christ and the Holy Spirit in the life of His church is mainly a difference in receptacle—not in the work to be done.

The mysterious union of Deity and humanity was complete in Jesus before He received the anointing of the Holy Spirit. It was as the Son of God that He received this gift, and you will recall that it was at this juncture that the heavenly Father for the first time recognized Him on earth as His Son.

So believers become, in regeneration, the adopted sons of God and afterwards receive the gift of the Holy Spirit. ''Because ye are sons,'' says Paul, ''God hath sent forth the Spirit of his Son into your hearts.'' Spiritually, God begets His children ''through the gospel.'' His truth thus becomes incarnate in the flesh. It is after this incarnation, and because we are now the sons of God, that He sends His Holy Spirit to anoint us for service. Peter admonished his hearers to ''repent, and be baptized . . . in the name of Jesus Christ for the remission of sins.'' This would make them sons of God. Then he promised them something when this act of conversion was completed: ''And ye shall receive the gift of the Holy Spirit.'' This gift of the Holy Spirit had nothing whatever to do with their birth. Their birth was altogether antecedent to this gift. They were first "born of water and of the Spirit." Then they were fit receptacles for the "gift of the Holy Spirit" as an indwelling presence and power.

3. The Holy Spirit Is Always the Source of Power in the Life of the Church.

He is the Christian's great enabler. Jesus said to His apostles: "Ye shall receive power, when the Holy Spirit is come upon you." These apostles later declared themselves witnesses of the Christ and said: "So is the Holy Spirit, whom God hath given to them that obey him." The great achievements of the church, both usual and unusual, have been possible in no other way than by the power of the Holy Spirit.

During the life of the apostles the Holy Spirit enabled the church to carry the gospel into every land—an achievement beyond the power of the great military organizations of the day.

Practically every civilized town or community since the days of the apostles began its career by building a church. This was brought about through the faith and love and sacrifice of a few loyal souls who had received the gift of the Holy Spirit.

The churches thus founded have been the seed-sowing centers of all real progress ever since. Cannibalism practically has been wiped out. Slavery has been abolished. Dueling, witchcraft and piracy have no place on land or sea. The liquor traffic has been outlawed. Sweatshops are under the ban. Cruelty in prisons is disappearing. The rights of childhood have been brought to the front. Education has been widened and bettered, ideals of justice have been enhanced, and institutions of charity and philanthropy have been planted throughout the world. There has been no moral and spiritual advancement on earth not directed by the Holy Spirit through the church of Jesus Christ.

4. The Holy Spirit Ever Exalts the Christ.

"He shall take of the things that belong to Christ and show them unto man." A quarter of a century ago the Holy Spirit began to be pushed into the background in our preaching and teaching. The result is that to-day Jesus Christ is being pushed into the background in the life of the church. For it is the purpose of the Holy Spirit to exalt the Christ. If we underestimate the Holy Spirit or His work, He does not have a chance in our lives to exalt the Son of God. There are two outstanding ways in which the Holy Spirit exalted the Christ in the early days of the church.

First, He exalted the Lordship of Christ. The very heart of Peter's sermon on the birthday of the church was a declaration of the Lordship of Jesus Christ, which declaration the Spirit made through the preacher, saying: ''God hath made him both Lord and Christ, this Jesus whom ye crucified.'' It was this declaration that Jesus was now the Christ, the Anointed, the King, that made three thousand Jews swear allegiance to Him. If the Holy Spirit had a chance, through the preaching of a lot more of us preachers to-day, we would see Pentecost repeat itself. Whenever we give the Holy Spirit a chance to exalt the Lordship of Christ as He was exalted in the beginning, converts will not balk at the baptistery, nor shy away from the Lord's table, nor complain about the high cost of the church, nor run to ruin in a riot of wrong-doing.

Second, He exalted the name of Christ. When Peter was ready to heal the lame man, he took him by the hand and said: ''In the name of Jesus Christ of Nazareth, rise up and walk.'' And the man didn't praise the preacher, he praised the preacher's God, because the *name* was exalted in this healing.

And later, when Peter was held to answer for the miracle of healing, and when he saw fit to make this experience the basis for a sermon, he gave the Holy Spirit a chance to keep on exalting the name, saying: ''Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth . . . doth this man stand here before you whole. . . . Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.''

There are scores of humanitarian organizations doing in their own name work they never would have thought of doing had it not been for the influence of the Holy Spirit through the church of Christ. Let us bestow honor where honor is due.

13. Invitation Hymn **("Once for All").**

14. Benediction.

WORSHIP SERVICE NO. 18

THEME: CHRISTIAN GROWTH

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and for evermore" (Ps. 113: 1, 2).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   It is unto Thee, O God, that we dedicate the worship of this hour. Unto Thee we come for blessings none other can bestow. Build us up in the most holy faith by means of this service, we ask in Christ's name. Amen.

5. **Hymn** **("More About Jesus").**

6. **Scripture—**

   One reader will read the following:

   "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

   "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

   "Then he that had received the five talents went and traded with the same, and made them other five talents.

   "And likewise he that had received two, he also gained other two.

   "But he that had received one went and digged in the earth, and hid his lord's money.

   "After a long time the lord of those servants cometh, and reckoneth with them.

"And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

"His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

"He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

"His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25: 14-23).

7. Prayer—

Gracious Father, it is our desire to grow in the grace and in the knowledge of our Lord Jesus Christ. To that end wilt Thou be with us in this service. May we be spiritually strengthened by our communion at the Lord's table. May the hymns we sing blend us in finer fellowship. May the reading of Thy word stamp the truth upon our memories. May our prayers reach the throne of grace. May the sermon to which we shall listen impel us toward a life of increasing faith. We need Thee every hour, O Lord; stay Thou near by and give us of Thy strength when our own falters, we pray in the name of Christ Jesus, our Lord. Amen.

8. Communion Hymn ("Nearer, My God, to Thee").

9. Communion—

Thanksgiving before breaking the bread:
We thank Thee, O God, for Thy great love toward us, revealed in the life and death of our Lord. Keenly we realize our debt of gratitude as we partake of this bread which we break in memory of our Saviour. Fill us with an unselfish devotion to the cause which means so much to a living and dying world, we ask in His name. Amen.

Thanks before giving the cup:
With full hearts we contemplate our debt to Thee, our Father. We are grateful, beyond the ability of our stammering tongues to express, for this cup and for that which it emblemizes. Help us to thank Thee with lives of faithfulness as well as with words of gratitude, we pray in Christ's name. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY B. A. ABBOTT

TEXT: "Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good servant" (Luke 19: 16, 17).

CHRISTIAN growth is so large and important a subject that a minister falters somewhat at the threshold when he would preach a sermon upon it. The Scripture is full of texts that might be used, and one perceives that the entrance upon the Christian life is only the beginning. He must go on to perfection, now that he has a limitless field for expansion, and his range is in both time and eternity. We have always liked and believed the lines of Joaquin Miller, the singer of the Sierras:

> "Man's soul is like unto a seed,
> To grow unto the judgment-day.
> It grows and grows if he will have it grow;
> It perishes if he must have it so."

The light beyond that "judgment-day" is so bright it dazzles us. Also, there is a dark line there, and the servant who starts out with one talent and ends with but one disappoints his Lord and grieves the faithful.

Jesus Christ expects growth in His people, and we feel that the ambition to become a greater, a better, a more effective Christian is altogether a divine stirring in the realm of our best aims of life. Jesus gives us something to start with; we must constantly add to that and make it greater. In the long run it is growth or death.

1. **Christian growth is growth in Christian character.** It is the development of Christian personality. It is what Peter means when he admonishes Christians to "grow in the grace . . . of our Lord and Saviour Jesus Christ." Unquestionably Jesus Christ Himself sets up for us the standard and ideal of growth. The beginning of character comes by regeneration; its growth and completion by working out our salvation, in fear and trembling, by the will of God. Christ's life must be the goal, and all our endeavors should seek to be like Him. It was said of Peter and John, when they were arrested for preaching, that "the people took knowledge of them that they had been with Jesus." There had been a time when John's fiery temper would have flared against his inquisitors and he would have

invoked fire from heaven. There had been a time also when the biting temper of Peter would have scorched the judges with a withering fury. But they have grown and their speech is more like that of Jesus in the synagogue of His Nazareth home, gentle in its firmness, firm in its gentleness.

What we wish to put into this part of the picture is that Christian growth is the development of what man receives in his regeneration, according to the pattern of Christ's life, the direction of His words, the strength of His eternity, and the beauty and charm of His love.

That human beings can grow like that shows that they have the capacity for God; that they can go on to perfection; that they can be made meet for the inheritance of the saints in light.

2. Christian growth is an increase of the Christian's knowledge of Jesus Christ. This knowledge is based upon the understanding one gets in the experience of building a Christian character, but especially in and according to the New Testament. We begin there and we can never go beyond the atmosphere, radiance, suggestiveness and goals of the New Testament. There is nothing beyond.

The Christian goes through life with the New Testament in his hand, as a torch that sheds light on his pathway. He carries it through the dark and rough passages of this world. It contains the essence of all true Christian knowledge. It lights his way through the valley of death, till ''morning breaks and earth's vain shadows flee.''

Jesus Christ is *inexhaustible.* We shall never outgrow Him. We shall never plumb the depth of His being, nor scale the heights of His ascension. In a moment of inspired enthusiasm, after John the apostle had written down the life of the Master in its deeper inner meaning, he closed with this climax: ''And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.'' Increasing in His grace and knowledge means steady and continuous growth toward His truth, written and unwritten.

In the light of the New Testament we learn about Christ, and through experience we learn from Christ. In the course of human history He has ''lifted with His pierced hand empires off their hinges, and turned the stream of centuries out of its channels, and still governs the ages.''

We get ever-enlarging knowledge of Christ as we practice His presence through meditation, prayer and sacrificial service. Thus we grow.

3. Christian growth means an increase of service to Jesus Christ. It expresses itself in all good works. The growth of pounds from one to ten and from one to five meant that the service had been multiplied. Both servants had evidently determined to do, not as little, but as much, as they could.

Perhaps the most vicious temptation Christians have to beat down is the temptation to ''get by'' with just as little as possible. The slothful servant is their type. They would give back to Christ just what Christ gave them. There are those who say, ''One service on Sunday is all I need,'' forgetting that it is not all they may give, forgetting that good servants of Jesus Christ put in all they have for His sake. A Methodist bishop, dying, said: ''I might have loitered and done less and lived longer, but I am glad I put myself all in.'' A young surgeon, who had been remarkably self-denying and finally was gassed at Seichprey, France, and passed on, when dying said to his sister: ''As I look back, I can see where I might have spared myself, but I am glad I did all I could. If I had it to do over and knew it would bring me to this, I should do all I did and more, if possible.''

"We have one choice—'tis truth or mean repose;
The sacred flower of wisdom only grows
Far up the rugged, steep and pathless height,
While to repose the fragrant vales invite."

We grow in grace when we grow in service. Accepting Christ to-day; uniting with God's people in church and Sunday-school activities to-morrow; becoming a Sunday-school teacher in a few months, and a little later studying to preach; going out as a missionary—that is growth in service. A good Christian will turn all his gifts, whatever they may be, into service for his God, who gave him those gifts. He will take as many tasks in his church as he can carry.

4. Christian growth means growth in joy. Enter into the ''joy of thy lord.'' Ten cities were the reward in the one case, and five cities the reward in the other, while disappointment, chagrin, confusion and misery were the consequence for doing nothing. Without doubt the Christian life affords the highest and purest and most joyful joy known on this earth or in heaven. A little girl was taken by her mother on a visit to a sick neighbor who had been a shut-in for a long time. The child was encouraged to take flowers. They were, of course, received with joy, for who does not love to receive flowers, especially from the hand of a child? On the way home from the sick-room the little girl said: ''Oh, mother, why does it make you feel happy to give flowers to sick people?'' Why, indeed! This mother wisely was guiding her child into the discovery that in Christ's law of growth in unselfishness lies the secret of human happiness. Surely growing in service is growing in joy. Give flowers of kindness, reap wreaths of happiness.

"Distress not with thy troubles other souls,
Since life hath thorns enough for all;
With kind and tender heart and helpful hand,
Gain strength by lifting those who fall."

13. Invitation Hymn ("There Is a Fountain").

14. Benediction.

WORSHIP SERVICE NO. 19

THEME: THE FRUIT OF THE SPIRIT

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "O magnify the Lord with me, and let us exalt his name together." "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness" (Ps. 34: 3; 30: 4).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   O God, Thou art our rock and our fortress. Thou art our only protection from ourselves and from evil influences that assail us. Therefore be Thou present in this hour's worship and help us to build into our lives that which is true and good and right, we ask in the name of Christ. Amen.

5. **Hymn ("Since Jesus Came into My Heart").**

6. **Scripture—**

   FIRST READER—"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5: 22, 23).

   SECOND READER—"Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like" (Gal. 5: 19-21).

   FIRST READER—"The fruit of the righteous is a tree of life; and he that winneth souls is wise." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Prov. 11: 30; Dan. 12: 3).

   SECOND READER—"As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death" (Prov. 11: 19).

FIRST READER—"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Ps. 1: 1).

SECOND READER—"He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1: 3).

FIRST READER—"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (Matt. 12: 35).

SECOND READER—"Wherefore by their fruits ye shall know them" (Matt. 7: 20).

FIRST READER—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6: 7).

SECOND READER—"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6: 8).

FIRST READER—"Now the parable is this: The seed is the word of God. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke 8: 11, 14).

SECOND READER—"But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Luke 8: 15).

BOTH READERS IN UNISON—Jesus said: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15: 4).

7. Prayer—

We thank Thee, our Father, that we are privileged to come boldly unto the throne of grace. We are grateful that our small needs are not beyond Thy notice. Help us to do our best. Bless our home life. Make us honest in our business life. Make us clean in our social life. Make us devout in our religious life. If our example before our children and young people is not right, give us no peace of conscience until we make it so. Our desire is that we may so think and talk and live that the fruit of the Spirit may be manifest in us. Guide us by Thy Spirit, in Christ's name. Amen.

8. Communion Hymn ("'Tis Midnight and on Olive's Brow").

9. Communion—

Thanksgiving before breaking the bread:

Thy goodness, O God, and the manifold evidences of Thy love, are so great that no words of thanksgiving can express our gratitude. May our fellowship at this table and our united partaking of this loaf help us to increase our spiritual life through this communion in Christ's name. Amen.

Thanks before giving the cup:

We thank Thee, our Father, for all that this memorial cup means to us in helping us to be worthy disciples of our Lord Jesus. Wilt Thou stir up the slumbering faith of those who are indifferent concerning this communion? Keep us from betraying Thee through faithlessness, we pray in the name of Jesus, our Lord. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY S. LEE SADLER

Text: "Herein is my Father glorified, that ye bear **much fruit**; and so shall ye be my disciples" (John 15: 8).

IN the New Testament I have found sixty-three references to the word ''fruit'' as illustrative of the Christian life.

One thinks immediately of certain well-known quotations, such as those used in the beginning of our worship service.

There are a few elementary things which strike the mind at once upon the reading of these passages. For one thing, it is evident that God is glorified by Christian living. So far as I have been able to discover, that is the only thing which really glorifies God. For another, Christ is interested in capacity fruit-bearing. ''Every branch that beareth fruit, he cleanseth it, that it may bear more fruit.'' In this connection Jesus' parable of the talents comes to mind, and with it His scathing denunciation of the man who failed to make the most of what he had.

In physics there is a law which says that a machine never develops its maximum capacity until hitched to its maximum load. I am quite sure that the same law holds in the realm of spirit. One way to account for the great disparity between the material equipment of the church to-day on one hand, and the lack of spiritual power on the other, is in the fact there has been no general squaring of creed and deed. There is nothing more clearly taught in the New Testament than that Jesus predicated discipleship in Him on Christian living. ''And so shall ye be my disciples.''

When one thus comes face to face with the Christian doctrine of the relationship between discipleship and life, and then looks out upon the world in which he lives, immediately he is struck by the fact that somewhere the doctrine has broken down. On every hand—in the home, in the church, in society, in politics, among men and nations—the output of the church is so vastly different from what one expects it to be, from the reading of Christ and Paul, that we are impelled to sober consideration of the causes of the condition and the possible remedies. I suppose that not even the most optimistic would assert that all is well.

My personal belief is that we are reaping such a sorry fruitage of civilization as we are because we have neglected the roots of civilization. How vividly there comes to mind the word of the Master about the hopelessness of expecting to reap an adequate harvest where there is not sufficient depth of soil! The tree of life is starving to death at the roots!

Antedating the World War, and receiving great momentum from that war, there was a deluge of destructive ideas and practices which washed away much of the soil from the souls of men. We to-day are reaping the shriveled, bitter fruitage of that disaster. The universe, with its ethical God, became a vast machine without end or meaning. Human personality was but an accident of chemistry. The thoughtful were not surprised, therefore, when a deadly, practical materialism laid its grip upon every human relationship. The human mind and body, instead of being the instruments of will and purpose, became but a reacting organism controlled by stimuli beyond personal control. We were not surprised, therefore, when we heard it stated that things we had supposed were violations of the moral law were not violations at all, for the reason that there was no moral law. Truth, that gleaming light whose quest has led the race along the roads of progress in the past, became a relative thing. There were no absolutes. Love, beauty, goodness, God, had meaning only as mere adjuncts of living.

At first this led to the general, hazy idea that all sin was social, and wrong-doing consisted only in harm to others. But the logic of the thing bore us along until self became the end of consideration, and pleasure and gratification the working philosophy of millions.

If one thinks this picture overdrawn, let him read the story told in the headlines every morning. Let him meditate upon the tragic tale of men rushing to and fro in quest of new stimuli for jaded senses; of the worn-out, pitiably inadequate lives of the young, the middle-aged and the old. When young men and women are encouraged to experiment with the most sacred relationships in life, when people are taught that the gratification of desire is the normal way of living, and that self-denial and continence mean mental and physical distortions, we need not be surprised to find ourselves contemplating a generation that is burnt out before it is scarcely mature.

I suppose there would be no general disagreement as to the facts we face. There would be wide difference as to possible methods for remedying them. In fact, the condition is too recent to admit of agreement.

One person would say, "Let us have better laws and more rigid enforcement," and we should have to agree that there is much to be hoped for from an honest effort to enforce intelligent legislation. Another would say, "What we need is education," and in this day of complex living no one would desire less of education, but rather would look upon enlightenment as a sure ally. Another would say, "Our hope lies in a better way of doing things. Let labor be better organized; let the church refine its machinery and perfect its methods; let the work of the kingdom be parceled out along the lines suggested by scientific surveys. The thing we want," say these apostles of efficiency, "is *the right method.*" And no one, in his right mind, can question the wisdom of having the best possible method in anything, least of all in the work of the kingdom of God.

But I trust I shall not be accounted pessimistic when I say that these are but panaceas. The trouble is down among the roots, and we are trying to correct it by pruning the limbs and twigs.

Let us go down, instead, into the soil of the soul and stir up right motives; somehow let us re-create great convictions; somehow let us restore a passionate belief in the high purpose and essential worth of life; somehow let us reconvince men of the reality of moral and spiritual law that can not be violated without hurt to self and society; somehow let us challenge men again to dream and pray and work for a better day—a day when men again shall appeal to God for guidance toward a right destiny.

To those who long for better days, for more of love and joy and peace and kindness and patience and self-control, it is encouraging to note that apparently the wave of sensuality has about reached its crest. There is a new note of sanity in the air. In the church there is a call to spirituality which is manifesting itself in closer fellowship and a nearer approach to brotherhood. In society people are becoming tired of the babblings of half-intoxicated minds, while out among the nations there is an honest groping after more of peace and good will, and a better way of getting on. We have wallowed for a decade in the filth of the flesh. But, as ever happens, spiritual values are asserting themselves, because in a moral universe they are sovereign.

The tides of the Spirit are rising. And, as they rise, all the boats in all the harbors will be lifted. Our hope is in the Spirit of God. And in that hope we labor, for we know that our labor is not in vain.

13. Invitation Hymn **("I Am Resolved No Longer to Linger").**

14. Benediction—

> **May the grace of our Lord and Saviour Jesus Christ, the love of God the Father, and the fellowship and communion of the Holy Spirit, be and abide with you all. Amen.**

WORSHIP SERVICE NO. 20

THEME: THE REVIVAL OF PENTECOST AND THE SPIRITUAL AWAKENING NEEDED TO-DAY

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Ps. 100: 4).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   Unto Thee, O God, we come now for Thy blessing, and unto Thee we dedicate this service. Help us to make it such that the recollection of its devotions may build us in faith and purify us in life, we pray in Christ's name. Amen.

5. **Hymn ("The Banner of the Cross").**

6. **Scripture—**

   FIRST READER—"And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2: 1).

   SECOND READER—"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (Acts 2: 2).

   FIRST READER—"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (Acts 2: 3).

   SECOND READER—"And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 4).

   FIRST READER—"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven" (Acts 2: 5).

   SECOND READER—"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and

all ye that dwell at Jerusalem, be this known unto you, and hearken to my words" (Acts 2: 14).

FIRST READER—"Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2: 36).

SECOND READER—"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2: 37.)

FIRST READER—"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2: 38).

SECOND READER—"And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation" (Acts 2: 40).

FIRST READER—"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2: 41).

SECOND READER—"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2: 42).

7. Prayer—

We praise Thy great and holy name, O God, for Thy guiding hand in the affairs of men. We thank Thee for conspicuous instances of Thy providence and the leadership of Thy Spirit. Especially to-day are we grateful for Thy presence on Pentecost and for the launching of the church of our divine Lord and Saviour, Jesus Christ. Bestow upon us such help as will enable us to revive the spirit and life and achievement of the Pentecost of apostolic days. Speed the day when the followers of our Lord may be one as they were in the beginning, we ask in Christ's name. Amen.

8. Communion Hymn **("When I Survey the Wondrous Cross").**

9. Communion—

Thanksgiving before breaking the bread:

For this memorial bread, O God, and for the precious fact which it brings to our minds, we thank Thee. Make it so near and dear to us that a vision of Thy wounds will thrust itself between us and every wrong thing we may think of doing. Make us stedfast in right thinking and right living. Renew a right spirit within us, O Lord, we pray in Jesus' name. Amen.

Thanks before giving the cup:
We desire also to thank Thee for the profound and far-reaching significance of this cup to be drunk in memory of Thy blood shed for us. Create in us clean hearts, O God, and renew right spirits within us. May our daily lives be shaped to give Thee thanks always, is our prayer in the name of Christ, our Saviour. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY G. I. HOOVER

Text: "And when the day of Pentecost was now come, they were all together in one place" (Acts 2: 1).

THE church of Christ was born in a great spiritual revival. The movement of the churches known simply as churches of Christ, or Christian Churches, likewise had its beginning in a great evangelistic revival, in what is known in the history of American Christianity as the ''second great awakening.'' These movements are of God.

Pentecost was a mountain-peak of spiritual experience in the initial life of the church. In its essential features it was an experience to be desired in every age and everywhere. No true and genuine revival of religion ever happened. Such things do not come by chance. They are due to the operation of spiritual laws, the laws of cause and effect. For every such revival there must be an adequate cause. From a study of the Scriptural record of the phenomenon of Pentecost let us consider:

I. *The Agencies Which, upon the Divine Side, Operated to Produce the Revival of Pentecost.*—We note, first, the promise of the divine blessing: ''And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.'' In Matthew the risen Christ gives His disciples the assurance of His living and abiding presence all the days, saying: ''And lo, I am with you always, even unto the end of the world.''

The conscious presence of the Holy Spirit in the heart, to comfort, guide and bless, is the unspeakable privilege of every obedient believer in Christ to-day. To the end of time the promise holds of the living and abiding presence of Christ, with

His disciples engaged in preaching the gospel, teaching the truths of the gospel and laboring in behalf of the gospel, that Christ may be made known, loved and obeyed by the children of men everywhere, and God's kingdom come on earth even as in heaven.

The assurance of our Father in heaven is: ''I will in no wise fail thee, neither will I in any wise forsake thee.''

Again, they had the gospel of the Son of God in its *facts,* revealing what God has done for our salvation; *commands,* revealing what we must do in order to be saved; *promises,* revealing what God will do for those who turn to Him in His own appointed way. It is ours faithfully and courageously to proclaim these facts, urge these commands, and set forth these inspired and inspiring promises.

They had the power implicit in prayer, like their Master. They not only believed in prayer, but they prayed in the faith that prayer gets results from God. We may believe that they prayed that they might get their own lives in shape for the coming of the Holy Spirit, and that they might be made fit instruments for His use in the service of the kingdom.

They had also the Holy Spirit. It is the part of candor to recognize that the Holy Spirit bore an especial mission to the apostles of our Lord. They had sat for three years at Jesus' feet and listened to His teachings. But the things once learned tend to become dim in memory. Jesus declared that a part of the mission of the Holy Spirit to them would be to bring to their remembrance all that He had spoken unto them.

We should, however, never forget the fact that the Holy Spirit has a permanent and abiding mission in the conversion of sinners and the sanctification of believers. Jesus emphasizes this, saying: ''And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment.'' This is just as much the mission of the Holy Spirit to-day as when the apostles were here on earth. It is the permanent mission of the Holy Spirit, as an indwelling guest in the heart of the consecrated, obedient follower of Christ, to separate the life from sin and unto righteousness.

Let us find encouragement and inspiration for our efforts toward spiritual revival in our churches, in the reflection that every great factor which, upon the divine side, entered into the revival of Pentecost is at our command to-day. Let us consider:

II. *The Agencies of This Revival upon the Human Side.*—It is said of the disciples themselves, after they had witnessed the ascension of Jesus and probably had received from Him again His great command, that they returned to Jerusalem from the Mount of Olives. ''And when they were come in, they went up into the upper chamber.'' Let those words stand in your thinking for attendance upon the services of the house of God. The condition of spiritual renewal for ourselves and of spiritual quickening to the world is the faithful and general attendance of the followers of Christ upon the services of the sanctuary.

These all ''*continued stedfastly.*'' It is seldom that the revival begins with power in the first service. It is by continued, persistent meeting together that the victory is gained. They ''with one accord continued stedfastly.'' There were no deserters. They ''continued stedfastly *in prayer.*''

Through ten days of continuous meeting the disciples gave themselves to prayer. Prayer sustains a vital relation to revival effort both to the saved and the unsaved. ''We should pray as though everything depended upon God, and we should work as though everything depended upon ourselves.''

The Holy Spirit comes in accordance with the promise, but the apostles did not retire and leave the Spirit to do the work independent of their own efforts. They did exactly what Jesus had commanded them to do. With great conviction they preached the gospel in all its facts concerning the Christ. ''Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.'' And when Peter's hearers, under conviction and believing—they who had put to death the Messiah of Israel—cried out, ''Brethren, what shall we do?'' Peter, speaking by the Holy Spirit, said: ''Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.''

We have seen that the revival of Pentecost represents the co-operation of divine and human agencies. Let us note:

III. *The Result.*—"Now when they heard this, they were pricked in their heart." Conscience stabbed them with such poignancy that they cried out, "What shall we do?"

Three thousand souls turned unto the Lord by faith in Jesus Christ, by repentance of sin toward Christ, and by baptism in the name of Christ. Their sins were forgiven and they received the gift of the Holy Spirit.

"But the Holy Spirit still has His sublime function in conversion and in Christian living, though His manifestations are not the same among us as among those who assembled on Pentecost.

"Of His mission to the world it is said: 'And when he is come he will convince the world in respect of sin, and of righteousness, and of judgment.' 'He shall convince and convict the world, and this he does with the sword of the Spirit, which is the word of God.' He convinces, convicts, woos with the truth as it is in Christ Jesus.

"Of His mission to Christians it is said: 'So the church throughout all Judæa and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied.' 'For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God.' "

The relation of those early Christians to Christ and to one another was such that "the Lord added to them day by day those that were saved."

If we would reproduce and continue the results of the first great Pentecost, we must fill to fullness the conditions of co-operation upon the human side with those divine agencies which operated then, and which are at our disposal now.

13. Invitation Hymn **("Oh, Do Not Let the Word Depart").**

14. Benediction.

Grace, mercy and peace, from God our Father and Jesus Christ our Lord, be upon us all. Amen.

WORSHIP SERVICE NO. 21

THEME: THE KEY TO CHRISTIAN UNITY

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts" (Ps. 96: 8).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee." These blessings we invoke at the opening of this service, in the name of Christ Jesus, our Lord. Amen.

5. **Hymn** **("I Love Thy Kingdom, Lord").**

6. **Scripture—**

   FIRST READER—"Be of the same mind one toward another" (Rom. 12: 16).

   SECOND READER—"That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Rom. 15: 6).

   FIRST READER—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1: 10).

   SECOND READER—"Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4: 3-6).

FIRST READER—"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1: 27).

SECOND READER—"Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind" (Phil. 2: 2).

FIRST READER—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3: 28).

SECOND READER—"Therefore let no man glory in men." "Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 3: 21; 1: 13.)

FIRST READER—"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth" (Jas. 3: 14).

SECOND READER—"For where envying and strife are, there is confusion and every evil work" (Jas. 3: 16).

FIRST READER—"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2: 19, 20).

SECOND READER—"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one in us: that the world may believe that thou hast sent me" (John 17: 20, 21).

7. Prayer—

Gracious Father, we come before Thee to-day thanking Thee for the great lessons on unity that are set forth in Thy word. Help us to stand fast in one spirit, with one mind, striving together for the faith of the gospel. It is our desire unitedly to keep step with our Lord. We acknowledge our dependence upon Thee, and ask Thee to bless us in our interdependence among Thy true children everywhere. Help us to inspire our young people to heroic lives for Christ and for their fellow-men. Help us to rear our children in the faith once for all delivered unto the saints. Make our church family here a power for good in the battle for the truth and right, we ask in Christ's name. Amen.

8. Communion Hymn ("Olive's Brow").

9. Communion—

Thanksgiving before breaking the bread:

Assembling here in our place of worship, O God, we are about to re-enact the scene when our Lord took bread and blessed and brake it and gave to His disciples. May we be truly thankful and reverent and guided by Thy Spirit. May we preserve our unity as a household of faith by preserving our oneness with Thee. We desire to be grateful in both deed and word. Forgive us and save us in Christ's name. Amen.

Thanks before giving the cup:

O God, our heavenly Father, we thank Thee for spiritual and material benefits that have come to us through our Lord Jesus Christ. We have no words equal to the expression of our debt of gratitude. Abide with us. Walk with us in the daily ways of life. Kindle within us right motives and purposes, we pray in the name of Christ. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY R. E. ELMORE

TEXT: "That they may all be one" (John 17: 21).

TO-DAY, among various denominational leaders, there is a professed desire for union. This has taken form in widely recommended interdenominational conferences. These conferences have failed. Failure has been due, chiefly, to a lack of understanding of the things that belong to unity, coupled with a lack of courage to face the subject with candor.

The sin of Christ's followers in producing division is equaled only by their sin in preventing reunion.

1. *Christ is the Key to Christian unity.* ''Ye are all one in Christ Jesus.'' Since Christ is the Founder of the church; since He is its ''Lawgiver'' and ''Judge''; since He is the ''Shepherd,'' the ''Way,'' the ''Door''; since He is the ''one Lord,'' the one ''Son over his house,'' the ''blessed and only Potentate''; since He is the ''Truth''—in short, since God has spoken unto us in ''his Son whom he appointed heir of all things,'' there is no other way to Christian unity. ''Hear ye him.''

2. *Acceptance of the foregoing proposition leads to certain definite and inescapable conclusions.*

First, Christ tolerates division only in the sense that He divides light and darkness, truth and error, Christ and Belial, believers and unbelievers.

There may be a sort of superficial union of heterogeneous elements, but this is not Christian unity. Christian unity is the oneness which results from the common possession of the ''like precious faith,'' and from the practice of that faith.

We keep the unity of the Spirit when we keep the Spirit's teaching without addition or subtraction. It is superficial and self-contradictory to talk of ''spiritual unity'' in the midst of denominational and doctrinal diversity. This is not true and never can be true. The Spirit is the truth. The unity of the Spirit is the unity of the truth. The truth is one, like the seamless robe of Jesus. We shall be one when we put off human traditions and put on the truth given us by the Spirit of truth.

Second, we must accept and apply Christ's teaching on what constitutes Christian unity. In John 17 the oneness of His followers which He desires is likened to the oneness of Father and Son. The nature of this oneness is set forth in these words: ''If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.''

We may profess our faith in God; we may pray for the peace of Jerusalem; we may eloquently plead for Christian unity; we may avow our love for the truth—but all this is vain, a hollow mockery, unless we translate our profession, our prayers and our plea into practice. We must obey God's word.

Unity in Christ is attained by faith in Christ and baptism into Christ: ''For ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ, . . . for ye all are one in Christ Jesus.''

Unity in Christ is maintained by keeping His word. ''They shall hear my voice; and they shall become one flock, one shepherd,'' said Jesus. ''If ye keep my commandments, ye shall abide in my love,'' and ''if ye love me, ye will keep my commandments.''

Such is the basis, the only basis, of Christian unity, ''being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone.''

3. *Acceptance and application of the foregoing facts lead to certain definite proceedings.* In accepting Christ as the one Lord, we disallow ''lords many.'' Authoritative human leadership ends, the hierarchy crumbles. ''Let no one glory in men.'' ''He that glorieth, let him glory in the Lord.''

In accepting Christ's word, the law of the one Lawgiver, we disallow laws many. We can not ''go beyond the things which are written.'' Authoritative human creeds are done away. We continue in the ''apostles' teaching,'' which is Christ's teaching. We keep the ''one faith'' ''which was once for all delivered unto the saints.''

Honoring the ''one Lord,'' standing fast in the ''one faith,'' we keep inviolate the ''one baptism.'' We wear the Bridegroom's name, and not the names of the Bridegroom's friends.

4. Having accepted and applied the foregoing, we come into full understanding and possession of the Lord's blessed promise: ''Where two or three are gathered together in my name, there am I in the midst of them.''

And here we find ourselves at the citadel of Christian unity —any number, small or great, gathered together in Christ's name, and He in the midst of them.

Here we discover that Christian unity is not a union of organizations, by organizations, for organizations. It is not a papalized Protestantism. It is not a union of sects, a federation of denominations, nor a union of congregations. It is a union of those whose fellowship is with Christ, and we are not left to our own speculations as to what constitutes Christian fellowship, nor to our own devices in bringing it to pass. Its terms are plainly defined upon the sacred page.

The test of fellowship, the ultimate price of Christian unity, is complete submission to the will of Christ and to His way as revealed in the New Testament. *Ye are all one in Christ Jesus.* As well claim fellowship between light and darkness as to claim fellowship and unity between those who do Christ's will and those who do not His will.

In the New Testament plan of church government, no place is found for a congregation or group of congregations exercising authority over another congregation or group of congregations. The local church retains the inalienable right of managing its own affairs under the sway of Christ, without let or hindrance from outside individual or agency. The violation of this principle is fraught with every kind of evil.

Beyond doubt, all the woes which have overtaken the church have issued from the corruption of this principle—the principle that Christ is not only the supreme authority, but the only authority in the church, general and local, and that, therefore, the church is free in Him. The church is not an ecclesiasticism, but a brotherhood. There can be no hierarchs, special orders of priesthood, domineering clergy, bureaucrats, legislative assemblies, overhead powers, and such like. These are utterly alien to the simplicity and purity that is toward Christ, and are a standing obstacle to Christian unity.

Christian unity must come by way of the local church, each congregation casting off all human rule and authority and restoring Christ as its King and His word as its law.

Christian unity is the oneness of the local congregation of believers in the name and under the authority of Christ, with Him the very heart and center of their life. This is Christ's kind of unity. And this is the beginning and the end of it, for if every local congregation is one with Christ, then all are one with Him.

If we say that Christian unity is impossible, we declare that the Son of God prayed for something He knew could not come to pass. If we hold that Christ's prayer was sincere, we are bound to believe that its answer is not only possible, but that it is obligatory upon His followers to work for its fulfillment.

Herein lies the invincible power of the church—not in a huge regional, national or world-wide establishment, with property and prelates and opulent patronage, but in a few humble disciples united in the common bond of allegiance to the Lord and blessed by His abiding presence.

13. Invitation Hymn **("Where He Leads Me, I Will Follow").**

14. Benediction—

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

WORSHIP SERVICE NO. 22

THEME: PRAYER

1. **Voluntary.**
2. **Call to Worship by Leader (congregation standing)—**

   "Offer unto God thanksgiving; and pay thy vows unto the Most High." "The eyes of the Lord are upon the righteous, and his ears are open unto their cry" (Ps. 50: 14; 34: 15).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   Gracious Father, resting in the assurance that, if we will draw nigh unto Thee, Thou wilt draw nigh unto us, we seek Thy presence in this service. May our worship prove a blessing to us and an honor to Thee, is our prayer for Jesus' sake. Amen.

5. **Hymn.** **("Sweet Hour of Prayer").**
6. **Scripture—**

   FIRST READER—"Let the people praise thee, O God; let all the people praise thee" (Ps. 67: 3).

   SECOND READER—"Let them praise thy great and terrible name; for it is holy" (Ps. 99: 3).

   FIRST READER—"Seek the Lord, and his strength; seek his face for evermore" (Ps. 105: 4).

   SECOND READER—"Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Ps. 106: 1).

   FIRST READER—"Seek the Lord and his strength, seek his face continually" (1 Chron. 16: 11).

   SECOND READER—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7: 7).

FIRST READER—"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4: 6).

SECOND READER—"Confess therefore your sins one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (Jas. 5: 16).

FIRST READER—"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4: 16).

SECOND READER—"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6: 18).

FIRST READER—"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11: 6).

SECOND READER—"God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4: 24).

7. Prayer—

Leader: Let us repeat together the Lord's Prayer.

"Our Father which art in heaven, Hallowed be thy name.
Thy kingdom come. Thy will be done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

8. Communion Hymn. ("Purer in Heart, O God").

9. Communion—

Thanksgiving before breaking the bread:

We thank Thee, our Father, for this reminder of the love of Christ Jesus, our Lord. May our partaking of this loaf strengthen our loyalty, add to our devotion and sweeten our fellowship. Create within us clean hearts, O God, and make this memorial hour sacred to us all, we pray for His name's sake. Amen.

Thanks before giving the cup:

Gracious Father, our hearts are stirred as we try to sense the tenseness of that sacred hour when the Twelve heard Thee say: "This do in remembrance of me." Bless us as we drink of this cup. Grant that this fellowship may make us more kindly affectioned to one another in brotherly love, we pray in Jesus' name. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY FRANK M. TINDER

TEXTS: "Call unto me, and I will answer thee" (Jer. 33: 3). "And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18: 1).

THE first of the two texts I am using this morning, dear people, is a call of God with a pledge that He will answer. The second is an exhortation of Jesus that we ought always to pray, and that, if we believe, we shall not become sick at heart. The importance of prayer and the place of prayer need to be understood and appreciated by all, particularly by all of God's people—Christian people. It has to do with every phase of religious life—its faith, the character of its service, its attitude of mind and largely its interpretation of God and His dealings with His people.

Prayer is the thermometer of the soul, indicating whether its spiritual temperature is cold, hot or, like the Laodiceans, lukewarm. It is the invariable mark of a soul's seeking after God. When, in the process of his becoming a Christian, Saul of Tarsus prayed, the Lord took account of his prayer and said, ''Behold, he prayeth,'' or, as Goodspeed translates it, ''He is there praying.'' This, dear friends, opens to our hearts the great fact that the soul of Saul, though not yet a Christian soul, was hungering after God.

There is no wrong in the unsaved praying. By all means they *should* pray, but they should not depend upon their prayers alone to save them. No one should be restrained from praying, but all, rather, should be taught how to pray. Indeed, as I understand it, one of the great functions of the church of the Lord Jesus is to teach people to pray. Prayer is the most comprehensive of all our spiritual privileges.

It includes *adoration*—the worship, love, reverence, veneration and the getting out of and away from ourselves and into God.

It includes *confession*—the willing and voluntary opening of our hearts to God; the acknowledging of Him as our Father with all the majesty of His great Fatherhood and the pouring out to Him the content of our soul.

It includes *thanksgiving*—the recognition of God as the source of divine mercies, and the taking to our hearts the spiritual benefits of a constant inflowing from Him as we feed upon and become partakers of the divine nature.

It includes *petition*—the appealing, the requesting, the entreating, which we address to the only source of help in time of need.

It includes *praise*—the gladness of the soul that is ours in giving honor to the Lord; the exuberance of spirit we enjoy in our consciousness of losing ourselves in God.

God's people always have been prayerful, are prayerful today, and always will be prayerful. Abraham prayed for Sodom. Not for the city in its wickedness, but for the righteous citizens. Moses prayed for the deliverance of his people and that they might not divert their thoughts and hearts from the Father. Ezra prayed in his lament over his people. The record of his prayers is unparalleled among those in Old Testament history. David prayed, and in penitential tears devoted much of the fifty-first Psalm to the restoring of his soul through the agency of prayer. Solomon, when but a youthful king, besought God for wisdom that he might guide the people of Israel aright. Hannah prayed, petitioning God concerning the most sacred thing for which a woman ever prayed. Nehemiah prayed, as he lifted up his heart unto God, that the walls of Jerusalem might be rebuilt and the temple restored. Jonah prayed, and, because of his humiliation, reversed the action of his wilful life and became one again with God.

The New Testament also presents a list of notables who prevailed in prayer. Remember Anna, who worshiped night and day with fasting and prayer. Remember Paul, who prayed before he was a Christian, and devoted his soul to prayer throughout his marvelous missionary journeys. Remember Peter, who prayed for the restoration of Dorcas to life. They learned that there is no such thing as a Christian life apart from the prayer life. They worked praying; they suffered praying, and Stephen, like his Lord, went to heaven praying for those who persecuted him.

Prayer had a great place in the life of our Lord. Jesus was pre-eminently a man of prayer. He spent hours, days and nights in prayer—communion with God. He never failed to avail himself of this means of help. Prayer was Jesus' method of making haste. It was a time-saving privilege. Perhaps the busiest man in the world was Jesus, but He saw that prayer meant rapid procedure in His life with God. He did not begin, perform or conclude a task without prayer, and no person or company that came into contact with His great spirit ever escaped His prayer.

I should like to give some notable instances in the life of Jesus. For example, Mark 1:35: "In the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed." If the present-day disciples of Jesus Christ were consumed by the passion of prayer as was their Lord, there is no obstacle that could obstruct their way.

Listen again to Matt. 14:23: "He went up into the mountain apart to pray: and when even was come, he was there alone." Prayer, dear friends, will find you alone as it did our Lord.

Then, again, He went into the mountain to pray, and continued in prayer all night. Is that not one of the reasons why He is your Lord and mine? He could pray until all things other than those which burdened His heart were lost to sight. Not only did He pray alone, He prayed with others. He took with him Peter and John and James and went up into the mountain to pray—Jesus and three men in prayer together. To Him it was a most natural thing; to them a thing they were learning to make natural.

Not only did He pray with others, but He prayed for others. He prayed for children. So far as I know, the blessing Jesus bestowed in the tenth chapter of Mark, and the sixteenth verse, is the first prayer ever known in behalf of childhood as Jesus meant it. Somehow I can not help feeling that this not only gives childhood a place in prayer, but gives prayer a place in childhood. The child prayer means more than the prayer of some who think they know how to pray.

Again, Jesus prayed for the individual disciple. He prayed for Peter and called his name. He talked with him about it, and after the prayer there was a new vision in the mind of Peter and a new relation between him and his Lord.

Jesus prayed for murderers. He said: ''Father, forgive them; they know not what they do.'' This is the spirit of prayer as taught by Him. He prayed for the church, as we find in the seventeenth chapter of John, and He prayed on special occasions, as at His baptism (Luke 3:21): ''Jesus also having been baptized, and praying, the heaven was opened.'' The baptism of no disciple of Jesus should occur without prayer.

He prayed before choosing the Twelve, continuing all night in prayer. There was no haste. He prayed during His great miracle-working period, as found in Mark 1. But most notably, friends, we learn that He closed His life in prayer. In the Garden of Gethsemane Jesus prayed three times and His soul was comforted. What a comfort to the heart of Jesus was prayer! What a comfort prayer should be to the hearts of His disciples everywhere!

Then, friends, Jesus taught His disciples to pray. This is one of the sweetest and happiest of all the precious things He ever did. There is something about it that is very tender. He taught them to pray just as a mother teaches her child to pray, and in loving obedience we find them in prayer. We find the apostles praying. We find the first disciples praying. We find the missionaries praying. We find the whole fellowship praying.

In conclusion, I trust that these thoughts may linger. Would you be followers of His? Be prayerful. Ask in His name, believing. Let prayer have the place in your life that Christ gave it, for it is in the prayers that we make in His name that pardon is granted and salvation is promised. Will you accept Him to-day?

13. Invitation Hymn **("Just as I Am").**

14. Benediction—

> "Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." Amen.

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WORSHIP SERVICE NO. 23

THEME: THE FEAST OF REMEMBRANCE AND COVENANT RENEWAL

1. Voluntary.

2. Call to Worship by Leader (congregation standing)—

"O worship the Lord in the beauty of holiness: fear before him, all the earth. Honor and majesty are before him: strength and beauty are in his sanctuary" (Ps. 96: 9, 6).

3. Response by Congregation—

"I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. Invocation—

We pray Thee, our heavenly Father, that in all the ways in which Thou dost bestow Thy benedictions upon Thine assembled people, Thou wilt now bless us in our worship. May this service build us up in the faith, we ask in the name of our Lord. Amen.

5. Hymn ("Blest Be the Tie that Binds").

6. Scripture—

FIRST READER—"Now when the even was come, he sat down with the twelve" (Matt. 26: 20).

SECOND READER—"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: this is my body" (Matt. 26: 26).

FIRST READER—"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it" (Matt. 26: 27).

SECOND READER—"For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26: 28).

FIRST READER—"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26: 29).

SECOND READER—"As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come" (1 Cor. 11: 26).

FIRST READER—"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord" (1 Cor. 11: 27).

SECOND READER—"But let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. 11: 28).

FIRST READER—"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Cor. 11: 29).

SECOND READER—"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10: 16.)

FIRST READER—"For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Cor. 10: 17).

SECOND READER—"We have been sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10: 10).

7. Prayer—

We praise Thee, O God, for Thy lovingkindness in the past, and for Thy promises for the future. Deal with us, Thy servants, according to Thy mercy. Have respect unto the covenant which we observe at the table of our Lord. We know not what we should pray for as we ought, but we do know that our Lord Jesus Christ is our light and our life, and it is our desire to abide in Him continually. May the memory of this service be a source of strength to us throughout the coming week. Forgive us and save us, in the name of Christ, we ask. Amen.

8. Communion Hymn ("When I Survey the Wondrous Cross").

9. Communion—

Thanksgiving before breaking the bread:
We thank Thee, our Father, for what this loaf means to all Thy faithful and believing people. We are grateful for the comfort it brings, for the hope it inspires, for the love it symbolizes. We would that all people everywhere could find it in their hearts to accept the Lord. We seek Thine aid in making known our gratitude that others may be led to Thee. We desire Thy guidance always that we may not fail Thee in any way. This we ask in the Name that is above every name. Amen.

While we who are here are thankful for these emblems and their meaning, we are regretful that so many seem not to care. To them commands of our Lord seem to mean nothing. Our prayer to-day is that we may be more faithful—not less. Teach us the beauty and strength of stedfastness. Forgive us of sin and save us in the name of Christ. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY W. R. WALKER

Text: "This do in remembrance of me" (Luke 22: 19).

MEN usually gather at the dining-table in a spirit of lightheartedness and jovial fellowship.

Markedly different is the mood in which we assemble at the table of our Lord to eat with Him this holy feast.

Due appreciation of its significance, and its tremendous demands on those observing it, may be obtained only by an understanding of the setting in that upper room where it was instituted. We must see in it what Jesus and His disciples saw, understand its symbolic import, fathom its spiritual depths.

Jesus was eating His last solemn meal with the men on whom He must depend to proclaim His message to a lost world. It was a holy meal of sacrifice—the Passover. The time had come for the death of the world's Paschal Lamb, the one typified for fifteen hundred years in Jewish homes, where annually a faultless lamb was eaten. The Twelve were gathered as His guests to receive His parting instructions. There must have been much in the experiences of that tragic night that was mysterious to them at the time, which later became luminous with religious meaning as His words and deeds were recalled in the light of the cross.

Following the Passover, He took bread, blessed, brake and distributed to His disciples. This was not to satisfy hunger, for they had just eaten to satiety. Nor was it a part of the ritual of Passover observance. The strangeness of His act can be noted by the element of surprise betrayed in every one of the accounts. He was giving them a new, a symbolic, feast.

Orientals ate bread together as an expression of fellowship.

To them it was a pledge of fraternity and mutual loyalty. Bread is a sacred thing in the East, where life itself depends on it and where crops are uncertain because of drought. Not a crust is ever wasted. Travelers will pick up a discarded crumb and carefully place it where a bird may find it. To "tread it underfoot" is a sacrilegious act, ranking with profanity as a sin against the God who gives it. When an Oriental prayed, "Give us this day our daily bread," his petition included everything that depended on God to make daily bread possible—seed, soil, rain, protection from marauding tribes.

Jesus' act of eating bread with those twelve men that night was a sign that He could supply them with bread the world knew not of. It was during this discourse that He called them "friends"—brothers. What supreme joy that fact must have been to them when they saw Him ascend into heaven, whence a few days later they had assurance that He had been seated at the right hand of God. They were now "friends" of heaven's King! No wonder they were indifferent to the allurements of the world and counted not their lives dear unto them.

We should never sit at the table of our Lord without remembering what an honor is ours in being admitted to fellowship, on terms of unmerited equality, with Him who "made all things."

"And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is my blood of the covenant, which is poured out for many."

It is quite impossible for us of the matter-of-fact West to realize the challenge these words brought to those temperamental men of the East. In asking them to drink of the cup with Him, He was demanding their all, even to life itself. As He poured and drank and then passed to them the cup, He was performing an act most familiar.

Daily, somewhere in their land, men bound themselves together by a "blood covenant," the strongest bond ever devised for holding friendships and compelling the performance of pledges. Sometimes the literal blood of the contracting parties was mingled in a common cup, from which each would drink, after explaining to interested spectators the terms of their covenant. On the theory that "in the blood is the life thereof," each would thenceforth have the blood of the other in his veins. He could therefore be true to himself only by being true also to his "blood brother."

The Old Testament narratives abound in illustrations of the making of similar covenants—such as were repeatedly made by David and Jonathan, for instance. This explains why Jonathan invariably warned David of Saul's murderous designs. His "blood brother's" interests were as his own.

In the time of Christ it was usual to employ symbolic blood, the juice of the grape being most often chosen as representing the mingled blood of those entering into contract.

When Jesus said, "This is my blood of the new testament," every man knew it was an invitation to bind himself to Him by solemnizing this rite—the most demanding and permanent ever devised. Henceforth, whatever He had which they needed He would bestow. What they could render to Him they were obligated to perform. It was life-lasting. Hence, when they saw Him after His resurrection they knew it was eternal, for He would die no more.

As each one drank and passed the cup, in the presence of all the others, he was making a solemn vow to be true to Jesus as Lord, Christ, Saviour; that he would obey every order; preach His gospel as it was received, without alteration, and, if necessary, defend that holy faith with his life. Never was there a more momentous pledging and covenant-making than that.

Their faithfulness in keeping that oath was attested in later history. Judas alone broke the pledge. Peter stumbled for a moment, but gloriously repented and atoned for his vacillation. Ten are said to have gone to their graves as martyrs, meeting premature death for the sake of Him who first died for them. John demonstrated the vitality of his obligation by keeping his word till death, more than sixty years later, suffering possibly more than some who were murdered for their faith.

The circumstances attending the establishment of the Lord's Supper make it clear that our primary communion is with our Lord, not with others about the table. It is the Christ whom we are met to remember—not one another.

To be sure, there is a sweet and holy fellowship with our brethren who also are ''remembering'' Him. But it is Christ whom we are worshiping, and our covenant renewing is with Him.

''Do this in remembrance of me'' is His request, and if we partake in that spirit, we are partaking ''worthily,'' as bidden.

These things being true, we are able to see why Jesus gave this simple memorial. It was His desire to be central in the worship of His followers whenever they met in His name.

The early congregations came together ''to break bread,'' not to hear an eloquent sermon, though a sermon was often a part of the program; not to participate in an elaborate ritual; not to discuss social problems, save as they affected moral and religious life. Eating the bread and drinking the cup, as the Lord enjoined, necessitated a renewal of their covenant pledge to Him.

The first disciples, therefore, met on the Lord's Day for that specific purpose. Luke informs us, in Acts 20:7, that they met ''on the first day of the week to break bread.'' The first day comes as often as any other day—once each week. Outside history agrees with Luke in declaring that the communion was observed weekly in that first century. It is entirely safe for us to follow such an apostolic precedent.

This feast has a forward look. In it ''we do show forth the Lord's death till he come.'' Surely nothing is a finer safeguard against carelessness or indifference to Christ's will. It is rare to find a backslider among those who habitually gather about the Lord's table each Lord's Day. Keeping this tryst with Him proclaims our faith in Him to all the world.

My friend, He invites you to put your faith in Him. He will never fail you, never disappoint you. Now is the accepted time.

13. Invitation Hymn **("Whosoever Will").**

14. Benediction—

Grace, mercy and peace, from God our Father and Jesus Christ our Lord, be upon us all. Amen.

WORSHIP SERVICE NO. 24

THEME: THE GRACE OF GRATITUDE

1. **Voluntary.**
2. **Call to Worship by Leader (congregation standing)—**

   "Enter into his gates with thanksgiving, And into his courts with praise" (Ps. 100: 4).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   O God, we know that Thou art nigh unto all them that call upon Thee, and with confidence, therefore, we seek Thy blessing upon the worship of this hour. May we be strengthened to do Thy will with joy, in the name of our Lord Jesus Christ. Amen.

5. **Hymn** **("We Praise Thee, O God").**
6. **Scripture—**

   FIRST READER—"Open to me the gates of righteousness: I will go into them, and I will praise the Lord" (Ps. 68: 19).

   SECOND READER—"So we thy people and sheep of thy pasture will give thee thanks for ever: we will show forth thy praise to all generations" (Ps. 79: 13).

   FIRST READER—"O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Ps. 136: 1).

   SECOND READER—"For thou hast been my defense and refuge in the day of my trouble" (Ps. 59: 16).

   FIRST READER—"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1: 12).

   SECOND READER—"Rooted and built up in him, and stablished in the faith, as ye have been taught; abounding therein with thanksgiving" (Col. 2: 7).

FIRST READER—"There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all" (Col. 3: 11).

SECOND READER—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3: 17).

FIRST READER—"In everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4: 6).

SECOND READER—"Thanks be to God for his unspeakable gift" (2 Cor. 9: 15).

FIRST READER—"Continue in prayer, and watch in the same with thanksgiving" (Col. 4: 2).

SECOND READER—"In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5: 18).

7. Prayer—

Our Father and our God, we give thanks to Thee for Thy love and mercy. Teach us not to despise the riches of Thy goodness and forbearance and longsuffering. Arouse within us a determination to abide with Thee and daily to live the life of our Lord. Teach us to be grateful for the little, every-day blessings, as well as for special evidences of Thy goodness. May we take home with us to-day the helpful message of Bro. Bamber's sermon. Bless us in the forgiveness of our sins, we pray in the name of our Lord Jesus Christ. Amen.

8. Communion Hymn ("Blest Feast of Love Divine").

9. Communion—

Thanksgiving before breaking the bread:
We have so many things for which to be grateful, our Father, that we can not count them, but we never can thank Thee enough for the gift of Thy Son, our Lord, who died that we might have life. Most gratefully we receive the gift of this loaf. Gratefully we partake of it, remembering our gracious Lord. Forgive us our transgressions and save us in His name, we ask. Amen.

Thanks before giving the cup:
O God, our Father, we thank Thee for this cup. We desire Thy help that we may remember our Lord day by day. We do not want to forget all the benefits that have come to us through Him. Nourish us with Thy truth. Lead us by Thy Spirit, and save us through Christ, our Lord. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY R. J. BAMBER

TEXT: "In everything give thanks" (1 Thess. 5: 18).

AN artist has painted a very lovely picture of ''The Three Graces''—Faith, Hope and Charity. With deft fingers and skillful brush he has put on canvas faces of rare and fascinating beauty, faces that look out upon you with appealing impressiveness. There is clear-eyed Faith, with majestic mien and ardent soul portraying courage, confidence and trust. There is Hope, whose wistful eyes are shining with prophetic radiance as she peers beyond the present into the mystic depths of the future. And there is lovely Charity, gazing past you with those bright orbs touched with celestial fire and melting into softness and sweetness like the mellow twilight of a summer's evening.

But there is another grace as absorbingly interesting and as entrancingly beautiful, whose portrait is worthy to be hung alongside that of these three lovely sisters. It is the grace of gratitude.

Gratitude is the most beautiful of virtues. It is the essence of all true worship, the soul of reverence and the heart's best gift. Cicero calls it ''the mother of virtues.'' ''It is the homage of the heart,'' says Willis; and Isaac Walton wrote: ''God has two dwelling-places, one in heaven and the other in a meek and thankful heart.'' ''Prayer and thanksgiving are the two wings of the soul by which it rises upward to God.''

No one loves an ingrate. He is despised and detested of men. He is the potential evil-doer, the inspirer of baseness and selfishness. ''If there be a crime of deeper dye,'' says Brooke, ''than all the guilty train of human vices, it is ingratitude.'' Shakespeare calls it a ''marble-hearted fiend.''

> "Blow, blow, thou wintry wind;
> Thou art not so unkind as man's ingratitude."

''Earth's crammed with heaven,'' and it is a delightful faculty that ''finds tongues in trees, books in running brooks, sermons in stones, and good in everything.''

The old prophets of Israel teach us much of the grace of gratitude. They were ever ready to acknowledge the never-failing goodness of God and to praise Him for His mercies. David, the sweet singer of Israel, smote upon the strings of his harp and struck out the sweet melody of praise, and from his pious soul there flowed the glad song of thanksgiving. As good Jeremy Taylor says, "every furrow in the Book of Psalms is sown with the seed of thanksgiving."

"Bless the Lord, O my soul: and all that is within me, bless his holy name."

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

"I will bless the Lord at all times: his praise shall continually be in my mouth."

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever."

Nature teaches in her mute way the same devout lesson. "All thy works do praise thee," exclaims the Psalmist. Observe the ardent sun in his majestic course across the heavens; bending low, he kisses the redolent earth and it blushes with beautiful flowers. The opulent rains descend upon the thirsty land and it responds with bounteous harvests of golden grain. Night falls, the golden sun glides silently into his mystic chambers in the west, darkness broods over the quiet earth, but out from the azure dome leaps the radiance of a million tapers in the sky.

"Ever singing as they shine,
The Hand that made us is divine."

"How manifold are thy mercies!" is the exultant prayer of a reverent soul. "The whole earth is filled with thy glory." Yes, "earth's crammed with heaven, and every common bush's aflame with God," but only grateful souls acknowledge it and reverent hearts respond.

"God never would send you the darkness
If He felt you could bear the light;
But you would not cling to His guiding hand
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight."

"The old bell that hangs in the belfry," says Beecher, "needs to be struck with an iron hammer before it fills the air with its reverberations, for it is metal and knows no better; but the human heart should be like a harp which responds to the slightest touch with its vibrating chords, or like the æolian harp which sings at the touch of the gentle breeze.''

There is a familiar story in the Old Testament which tells of the unpardonable ingratitude of a king's servant, who, through the kindness of Joseph, was induced to hope for restoration to Pharaoh's favor and to his former position in the service of the king. But when his dream, which Joseph interpreted, had been realized and the prophecy fulfilled, ''yet did not the chief butler remember Joseph, but forgat him.''

In the New Testament we read with some spirit of resentment the story of the ingratitude of the lepers who were cleansed by the blessed Saviour, but who failed to return to thank the Lord who healed them. And His words are a pathetic rebuke to their heartless ingratitude: ''Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger.''

"Ten cleansed and only one remain!
Who would have thought our nation's stain
Was dyed so foul? So deep in grain?
Even He who reads the heart
Knows what He gave and what we lost—
Sin's forfeit and redemption's cost."

Remember, too, how the special invitation to the feast was spurned when the servants of the king were sent out ''at supper time'' to announce: ''All things are ready: come.'' But they all ''made light of it, and went their ways.'' So the rejected Saviour, from the brow of Olivet, bows in sorrow over the doomed city that refused her Messiah, and in anguish of soul wept over it, saying: ''O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate.''

Turning from these instances of ingratitude, it is refreshing to recall other occasions when gratitude flowed like streams in the desert, and reverent souls confess with James that ''every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.''

But gratitude is expressed not alone by lovely words, but also by grateful deeds.

When the impoverished widow placed her two mites in the receptacle of the temple in Jerusalem, and Jesus, looking on, commended her generous act, it was not a deed ''to be seen of men,'' but the quiet, reverent act of a grateful soul, a heart that flowed with appreciation for the little that was hers, and a sincere desire to give worshipful expression of her gratitude. Thus the spirit in which the gift was made caused this small offering to outweigh the larger gifts of the rich and prosperous. It was all her living. ''Of a truth I say unto you, that this poor widow hath cast in more than they all.''

When Paul contemplated the love of God as expressed in the sacrifice of Jesus on the cross, his soul was flooded with emotion. He speaks of ''the breadth, and length, and depth, and height,'' of ''the love of Christ, which passeth knowledge.'' It was the response to this love of Christ that ''constrained'' him, that nerved him to suffer, to serve and to die for his Lord. No nobler soul ever parted the veil, or ''climbed the steep ascent of heaven,'' than this exalted servant of God whose heart evoked gratitude, no matter what his situation.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

May the angels who fly over the earth to-day, gathering in their celestial baskets the prayers and thanksgiving of God's children, find them filled to overflowing. And may the grace of gratitude, lovely as the face of an angel and fair as the splendor of the morning, be given without measure unto Him ''from whom all blessings flow.''

In what more fitting way to-day could we show our gratitude to God for His unspeakable gift than by witnessing the good confession? Will you heed His precious invitation?

13. Invitation Hymn **("I Gave My Life for Thee").**

14. Benediction.

WORSHIP SERVICE NO. 25

THEME: FORGIVENESS

1. **Voluntary.**
2. **Call to Worship by Leader (congregation standing)—**

   "Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness" (1 Chron. 16: 29).
3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).
4. **Invocation—**

   O God, our Father, we beseech Thee to draw nigh unto us, that in the light of Thy presence we may worship Thee acceptably. Let Thy blessings rest upon this service. Lead us by Thy Spirit that we may know Thy truth, in Christ's name. Amen.
5. **Hymn** ("Jesus, Keep Me Near the Cross").
6. **Scripture—**

   FIRST READER—"The discretion of a man deferreth his anger; and it is glory to pass over a transgression" (Prov. 19: 11).

   SECOND READER—"Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth" (Prov. 24: 17).

   FIRST READER—"Blessed are the merciful: for they shall obtain mercy" (Matt. 5: 7).

   SECOND READER—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5: 44).

   FIRST READER—"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" (Matt. 18: 21.)

   SECOND READER—"Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven" (Matt. 18: 22).

FIRST READER—"Bless them which persecute you: bless, and curse not" (Rom. 12: 14).

SECOND READER—"Recompense to no man evil for evil. Provide things honest in the sight of all men" (Rom. 12: 17).

FIRST READER—"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4: 32).

SECOND READER—"Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (1 Pet. 3: 9).

BOTH READERS (in unison)—"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do" (Luke 23: 33, 34).

7. Prayer—

Eternal God, our Father in heaven, we pray Thee to search our hearts and bless us according to our need. May we be stirred to thankfulness by Thy manifold mercies. Thou makest the sun to rise on the evil and on the good. Thou sendest rain on the just and on the unjust. Help us to learn to return good for evil. Help us to bear one another's burdens and so fulfill the law of Christ. Help us to be kind, and to forgive, even as Thou for Christ's sake hast offered forgiveness unto us. Continue Thy love and goodness, we pray in the name of Christ Jesus our Lord. Amen.

8. Communion Hymn ("Blest Feast of Love Divine").

9. Communion—

Thanksgiving upon breaking the bread:
Once again, O God, we gather at the table of our Lord to commune with Thee. We thank Thee for the bread and its meaning as a memorial. As we break it and partake of it, may our hearts be cleansed from selfishness. This we pray in the name of Christ who died for us. Amen.

Thanks upon giving the cup:
Our Father, we thank Thee for this cup and for the love which it commemorates. If any one of us has aught against any other one, may we forget it in memory of our Lord. Help us to be of one mind and one heart, we pray in His name. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY J. FRANKLIN BAXTER

TEXT: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6: 15).

POPE has said: ''To err is human; to forgive, divine.'' How much of the human is in all of us, and how little of the divine is in any of us! Jesus spent a great deal of His teaching in trying to impress on His followers the need for forgiveness, and, while giving one of His fine lessons, Peter broke in with the question: ''Lord, how oft shall my brother sin against me, and I forgive him? until seven times?'' Peter may have been having a little difference with one of the disciples, for this comes directly after a discussion as to who was the greatest; at least, he seems to be bothered with a problem of his own. He was willing to do his duty, but he wanted to know what was the line between ''enough'' and ''too much.'' Some of us need the words of our Lord as much as Peter needed them.

How much we have to do with this little word ''forgive''! How different are the shades of meaning at different times! It comes easily to our lips when we pray. We can hardly ask God for anything unless first we say, ''Father, forgive.'' But do we pray with a definite thought of the particular forgiveness we need? Do we find it easier not to mention particular sins?

And how different the word when some one has done us a grievous wrong! Do we speak out then as readily as when we are asking the Father to forgive us? Or do we hold back and say: ''Well, I don't know about this; maybe I can forgive; I'm not sure.''

A great man said in the presence of John Wesley: ''Take care how you offend me, for I never forgive.'' Wesley, in his quiet way, said: ''I hope *you* never sin.'' Nothing more was needed to be said. When men sin, they need forgiveness and they need to forgive.

We have to *learn* to forgive, for our impulse is against it; but didn't Jesus teach us to pray: ''Forgive us as we forgive''? How can we pray such a prayer with spite in our hearts? Some of us have been praying that prayer for years, and thought it was just a short, easy prayer. We have forgotten that, in order to pray God to forgive us, we must forgive others. Can we pray, "Forgive us our debts, as we forgive our debtors," while holding spite in our hearts? When we learn to pray that prayer and mean it, we are asking God to treat us as we treat others.

How easy it would be if we could have it measured out to us by rule! Then we could discharge our duty and be done with it. We could say: "Well, I'll forgive you—that's once," "I'll forgive you—that's twice," and so on up to a certain number. That's what Peter meant when he asked Jesus if it would be all right to forgive up to seven times. Wouldn't that be enough? Christ's teachings are not a set of mathematical rules. Were it so, we could measure everything out, and fulfill the rule and stop there.

But in Christianity we must be guided by great principles. The law of love does not keep count. By it we can not say a certain number of times will be sufficient. Those who seek forgiveness at its source must be prepared to forgive others. When we pray for our enemies, we'll forgive them, and when I say "pray," I mean something more than a form of words. Prayer is the soul's sincere desire and the very essence of the yearning of our hearts towards God. My friends, when you begin to pray, you must learn to forgive. Self-justification has no place in the repentant heart. The penitent simply breaks down because he knows he has done wrong and needs forgiveness.

It is hard to ask another to forgive. We do not like to admit that we have done wrong. But the worth-while things of life are those difficult of attainment. Whether or not "charity begins at home," it is certain that forgiveness must begin in your own heart.

One of the finest examples of the Christ spirit is strangely found among the patriarchs. Joseph was a unique character. In the galaxy of history's great souls he towers high. His forgiveness of his brothers makes him an outstanding character among men, and made his life one of the most thrilling in all literature.

From Joseph let us change to a scene in a prison cell in the city of Rome. The cell is small and lighted by a single window. By the rays of light that struggle through that window a man is writing at a table. His back bears the marks of scourgings; his face is weather-beaten, but his eyes are aflame with a great light. It is the one-time Saul of Tarsus, now the apostle Paul, and he is writing his last letter to Timothy, whom he calls his son in the gospel. The days have been dark. He is nearing the end of his eventful career. He writes: "At my first defense no one took my part, but all forsook me: may it not be laid to their account."

How well Paul had learned the spirit of his Master! I wonder if this spirit of forgiveness had been taught him by an event he could not erase from his memory. His spirit of readiness to forgive and his plea grew out of a personal experience. For at one time this same Saul had stood by the garments of a group of men while they stoned to death an innocent fellowman. He had seen this man look death in the face as he was about to die a witness to the truth. Stephen was a young man prominent in the Jerusalem church, one of the seven deacons selected to serve that first church of Christ. A wonderful character, falsely charged with blasphemy. One of the finest presentations of real eloquence to be found anywhere is the defense of this young man. He is adjudged guilty and brought to the place of execution. As they hurl their stones at him, we hear him pray: "Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge."

Stephen died offering that prayer. I wonder if the memory of it stirred Paul's heart in a new way. I wonder if it had not been then that he learned a new spirit from the old law of revenge; for his devout wish, "May it not be laid to their account," was the same as Stephen's prayer, "Lord, lay not this sin to their charge."

So the very earliest test of Christianity shows that the first Christian martyr had learned the spirit of forgiveness in the face of discouragement and injury and hurt, and so had Paul in his hour of distress.

While Jesus taught the spirit of forgiveness and His followers learned the lesson, they possibly received the idea more from His example than from the precept. We see Him go through the agony of Gethsemane, betrayed by a traitor. We see Him buffeted and beaten. We see the cruel trial in which He is given no chance for defense. We see Him mocked and spat upon as the crowd surges about Him. He is nailed to the cross with a robber on either side. The mob cries out one to another as they crowd at the foot of the cross. They jeer and taunt the Nazarene and cry: ''If thou art the Son of God, come down from the cross.'' Others with cruel sarcasm cry: ''He saved others; himself he cannot save! . . . Let him now come down from the cross, and we will believe on him.'' He answered not in bitterness nor wrath, but offered that gracious prayer: ''Father, forgive them; for they know not what they do.'' It is a prayer so full of mercy, so tender, that it touches the very depths of our emotions. We can look for forgiveness from One so strong, so tender and so true. How much we need His help!

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice
Which is more than liberty.

"There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in His blood.

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

We are guilty because we have sinned before God and in the sight of His Son, who loved us and gave His life for us. He taught us to pray: ''Forgive us as we forgive.'' He has taught the spirit of forgiveness and has shown how to forgive. We should ask Him to give us a heart of purity. We have no power to cleanse ourselves, but, no matter how great our sin, we can come just as we are, and secure His forgiveness, and He will receive. Is there one now saying: ''Jesus, I come, I come''?

13. Invitation Hymn (**"So Tender, So Precious"**).

14. Benediction.

WORSHIP SERVICE NO. 26

THEME: THE FUTURE LIFE

1. **Voluntary.**
2. **Call to Worship by Leader (congregation standing)—**

   "O worship the Lord in the beauty of holiness: fear before him, all the earth. Honor and majesty are before him: strength and beauty are in his sanctuary" (Ps. 96: 9, 6).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   We are not met to worship alone, O God. We know that, where even two or three are assembled in Thy name, there Thou art with Thy blessing. Be Thou present in all our worship, we pray in the name of Christ our Lord. Amen.

5. **Hymn** ("Where the Gates Swing Outward Never").
6. **Scripture—**

   FIRST READER—What question, as old as the ages, was voiced by Job?

   SECOND READER—"If a man die, shall he live again?" (Job 14: 14.)

   FIRST READER—What did the writer of the Book of Ecclesiastes say on this subject?

   SECOND READER—"Man goeth to his long home. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12: 5, 7).

   FIRST READER—Let us note a saying of Jesus, in addition to the texts of Bro. Minnick's sermon to-day.

   SECOND READER—"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever" (John 6: 51).

   FIRST READER—Note how our Lord, in His own prayer, tells what He means by eternal life.

SECOND READER—"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17: 3).

FIRST READER—To what do we fall heirs through the resurrection of Jesus Christ?

SECOND READER—"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Pet. 1: 4).

FIRST READER—How does John, in Revelation, describe this heavenly inheritance?

SECOND READER—"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22: 5).

7. **Prayer—**

O God, our Father, from Thy revealed truth we learn that the world passeth away, and the lust thereof; but he that doeth Thy will abideth forever. In all Thy redeeming ways, therefore, direct us in the doing of Thy will. So teach us to be Thy messengers that in word and life and deed we shall seek to give a knowledge of Christ to the whole wide world. So disgust us with sin that we shall shun it in horror. So delight us with righteousness that we shall seek to abide in it forever. Grant us Thy forgiveness and Thy salvation now and for evermore. Amen.

8. **Communion Hymn** ("My Faith Looks Up to Thee").

9. **Communion—**

Thanksgiving before breaking the bread:

For this bread, our Father, we thank Thee. In our minds we try to see our Saviour and hear His precious words as He broke the loaf in that upper room. We desire especially to show our appreciation by doing His will day by day. Help us so to live, we ask in the name of the Christ who died for us. Amen.

Thanks before giving the cup:

We thank Thee for this cup of blessing, O God, and for all Thy benefits toward us. Daily may we come to Thee for help. Daily may we face the world in the strength of righteousness. Daily may we tell others of Christ the Saviour. We ask Thy presence and Thy help for His name's sake. Amen.

10. **Offering.**

11. **Hymn or Special Music.**

SERMON BY HARRY MINNICK

Text: "Because I live, ye shall live also." "I came that they may have life, and may have it abundantly." "I am the resurrection, and the life" (John 14: 19; John 10: 10; John 11: 25).

THUS spake our beloved Master. Jesus Christ, risen from the dead, vindicated and coronated of God, is the sure foundation on which our future life rests. Jesus Christ our Lord, supernatural in origin, supernatural in wisdom, love and power, is the crowning attestation of the future life. With Jesus there is no uncertainty as to the gracious and glorious future. His promises, ''Because I live, ye shall live also,'' ''I came that they may have life, and may have it abundantly,'' are as certain as Jesus is real. It is never unreasonable for His followers to believe all that Jesus taught.

> "There is no death! What seems so is transition;
> This life of mortal breath
> Is but a suburb of the life elysian,
> Whose portals we call death."

With many who sit in high places to-day, and seek to mold the lives of young men and women, this faith in a future life is utterly lacking. Recently a professor of philosophy in one of our most distinguished universities in New England was lecturing to a summer class composed of graduate students, public-school teachers, professors and ministers. He was setting forth his theory of life, its origin and limits. In his opinion a new-born child is soulless. When the cells begin to develop, the soul begins to grow. Out of the mysterious changes which take place in the bodies of youth, the soul sprouts and grows as whiskers grow on a man's face. Therefore the soul is a product of the body, like the mustache on a young man's lip. He dressed this theory in a garb of carefully selected phrases and made it as alluring and bewitching as possible, that it might be well received.

But a rugged herald of the gospel of Christ was in that classroom. He saw the hideous, naked, leprous fallacy dressed in the professor's philosophic raiment. He longed to snatch away the drapery and expose the hag within. It was not a time for suave politeness and scrupulous consideration for the shining polish of a university professor. It was a time when this theory should be tested by human experience and divine revelation. It was an occasion when the spiritual surgeon should cut to the extremities of this cancerous growth. Extreme needs must be met with drastic measures. Jesus said: ''If thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.'' So this preacher arose and addressed the professor after this manner:

''At two o'clock this afternoon, Professor, I am called upon to enter one of the most cultured and thoroughly Christian homes in our great city to conduct a funeral service. In that home was an only child, a beautiful girl of some seven years of age. After the services we shall lay her body away in the grave. Her father and her mother are heart-broken—crushed. They have requested me to conduct the service, and I know they are expecting words of comfort and hope. They are in the dark and will be eager for me to give them a lighted torch. They are in deep anguish and ask for comfort. They are lonely and seek companionship with the invisible.

''According to your philosophy, Professor, this beautiful child was soulless. Shall I enter this home of weeping and say to the stricken parents what you have set forth in this lecture? Shall I say to them: 'It is a great pity, my friends, that this little brute of a daughter could not have survived a few years longer, till the cells of her body had grown a soul'? Or, Professor, do you keep on hand one philosophy for the lecture-room and another for the exigencies of life?''

It was a tense situation. The preacher and the university professor had come to grips where life's tests meet. Honesty demanded an adequate answer before this awful issue. Every eye in that classroom was riveted upon that professor. Every ear was alert to hear his response. What solution had he for the problem of the preacher face to face with such an anguished situation? This was his illuminating and clarifying answer: ''That is your problem, not mine!''

The kind of belief that can not triumphantly sustain the crushed and the heart-broken in life's severest tests is of no real value. I think every witness to that painful contest saw the hideousness of the theory that had been set forth, and left the room saying: ''Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.''

The hope for a future life is ancient and holy. It comes into the soul with the peace and radiance of the dawn. Why should any one wish to destroy or prevent such a daybreak? ''If a grain of sand thrown into the bosom of vast Sahara does not lose its individual existence, neither shall man lose his.'' David looked back over a life filled with violence and bloody deeds. Storms of passion and shame had deeply wounded him. How had he escaped the foes from without and from within? His explanation is simple, yet profound: ''The Lord is my shepherd.'' He had escaped because the Lord had been shepherd to him. Will the Lord forsake him when he comes to meet death? ''Though I walk through the valley of the shadow of death,'' he says, ''I will fear no evil.''

Friends, why does David say that he will fear nothing as he makes that journey? What has taken away his fear and given him confidence and courage instead? In answer we again hear him say to his God, the great Shepherd: ''For thou art with me.'' David knew that when God was for him none could be against him, and when God was with him, he could never be alone. Even the valley of the shadow had no terrors when in such heavenly company. The words ''Thou art with me'' sang in his soul like a pæan of infinite melody. They cheered him with the sublime assurance that not even when death was past would his Shepherd abandon him.

And then David reaches the pinnacle of his lofty meditation. Even life after death could not satisfy the longings of his soul unless his joy could continue endlessly. Therefore he sings in triumph: ''I will dwell in the house of the Lord forever.'' Not only would his Shepherd not abandon him, He would give him an eternal abiding-place in His fold. Such was the faith of the poet-king of Israel.

In the risen Christ a new era, a new epoch, opens. He throws open the door that leads into the temple of life. No one can close it against us. He said: ''Because I live, ye shall live also.'' ''I came that they may have life, and may have it abundantly.'' Now all followers of the Christ can face death and ask in glad and happy triumph: ''O death, where is thy victory? O death, where is thy sting?'' Jesus is risen and ''death is swallowed up in victory.'' Now all followers of the Christ can look into the silent faces of their departed fellow-Christians and sing: ''Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.'' Jesus holds in His victorious hands the keys of death and Hades. He has confirmed with His death, burial, resurrection and ascension all the promises He has made to His own.

So in the risen Christ I have forgiveness of sins, the gift of the Holy Spirit and adoption into His family. In Him I am endowed with the power of an endless life. When the Christian's journey is completed, then the good Shepherd will present His own before the ''presence of his glory in exceeding joy.''

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

The living Christ is God's eternal pledge to every Christian that he, too, shall live. ''Because I live, ye shall live also.'' ''I came that they may have life, and may have it abundantly.''

My friend, Jesus Christ is calling you to a life that never disappoints those who live it. He is calling you to a destiny far higher than earth can offer. Will you come?

13. Invitation Hymn ("Jesus Is Tenderly Calling Thee Home").

14. Benediction.

WORSHIP SERVICE NO. 27

THEME: THE REPROACH REMOVED

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" (Ps. 29: 2).

3. **Response by Congregation—**

"I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

Our Father, we always are eager for Thine approving presence, and to-day with the Psalmist each of us prays: "Search me, O God, and know my heart: try me and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." Such is our petition in the name of Christ. Amen.

5. **Hymn** ("I Love Thy Church, O God").

6. **Scripture—**

FIRST READER—To-day's sermon by P. H. Welshimer sets forth the desirability of removing reproach from the church. What passage in Paul's writing supports this?

SECOND READER—"For God is not the author of confusion, but of peace, as in all the churches of the saints. Let all things be done decently and in order" (1 Cor. 14: 33, 40).

FIRST READER—Do the Scriptures command loyalty on the part of Christ's followers?

SECOND READER—"Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15: 58).

FIRST READER—Is there any Scripture admonition to faithfulness in church attendance?

SECOND READER—"Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together" (Heb. 10: 24, 25).

FIRST READER—Who is the head of the church, and therefore whom do we dishonor if we are unfaithful?

SECOND READER—"And he is the head of the body, the church: who is the beginning, the firstborn from the dead" (Col. 1: 18).

FIRST READER—Why do the Scriptures urge Christians to be faithful?

SECOND READER—"That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding" (Col. 2: 2).

AUDIENCE (repeat after readers Ps. 116: 12)—"What shall I render unto the Lord for all his benefits toward me?"

7. **Prayer—**

Almighty God, our heavenly Father, when we consider all the blessings Thou hast showered upon us, and all the provision Thou hast made for our welfare, we are ashamed of our shortcomings. We do not desire to bring reproach upon the church of our Lord. We do desire to be an honor to the cause that has brought honor to the world. May our meeting to-day and the sermon to which we shall listen, help to prod our conscience and give stamina to our faith. Forgive us and save us, in the name of Jesus Christ. Amen.

8. **Communion Hymn** ("When I Survey the Wondrous Cross").

9. **Communion—**

Thanksgiving before breaking the bread:

After the distractions of another week we come to this quiet hour, O God, grateful for Thy goodness. We are thankful that our Lord enriched our lives by leaving us this memorial bread, the breaking of which helps our minds to see His broken body. Bless us as we partake of it. Forgive us and save us, for Jesus' sake. Amen.

Thanks before giving the cup:

Gracious Father, receive our thanks for this cup that we drink in memory of the shedding of the blood of Jesus Christ, our Saviour, on Calvary. We do not plead worthiness, but beg that Thou wilt be merciful and bless us, for the sake of Christ Jesus our Lord. Amen.

10. **Offering.**

11. **Hymn or Special Music.**

SERMON BY P. H. WELSHIMER

TEXT: "Come, and let us build up the wall of Jerusalem, that we be no more a reproach" (Neh. 2: 17).

BY night Nehemiah, and a few men with him, secretly moved about in Jerusalem, making a study of the dilapidated condition of the city. He found the streets filled with rubbish. The walls were laid low.

He then reported to the rulers, to the Jews, to the priests and to the nobles what he had done, calling their attention to the fact that ''Jerusalem lieth waste,'' and the gates were burned with fire. Then followed the challenge: ''Come, and let us build up the wall of Jerusalem, that we be no more a reproach.''

Jerusalem was God's city. It had a history and it had a future. Great things yet were to be accomplished in that city. The law was to go forth from Zion. In that city the church was to have its beginning. Much was expected from Jerusalem because it was God's city and because His people were there. The nations round about expected much of that people. They made great boasts of being the people of God, and because they bore His name the neighbors round about had a right to expect much from them.

But here was a dilapidated city. Here were razed walls, burned gates, and streets filled with rubbish—everything showing the hand of the spoiler. It was a poor advertisement for a people led of the most high God. Nehemiah, the young business man from Babylon, was able to sense all of this. What he saw was a poor advertisement; hence the challenge: ''Let us remove the reproach!''

It is worth while to have something to live up to. An English statesman used to go into a room each morning before going to Parliament, close the door and remain a few moments. None entered that room but himself. When his son was twelve years of age he took him into the room one morning and said: ''My son, on the walls hang the pictures of your ancestors. Each morning for years I have come in here and looked upon these faces, and to each one I have said: 'I will be true to-day; I will not dishonor your name.' '' He then said to the son:

''You must be true to the right and always honor the family name.'' ''A good name is rather to be chosen than great riches.'' Blood tells, and it means something to live up to the honor and the reputation of one's forebears. Let there be no reproach on your family name. Rather see to it that the name grows in honor and respect.

The church of Christ makes great claims. No other institution in the world makes such claims. It is the bride of Christ. Using another figure, it is Christ's body. It is the institution that is set for the defense and the spread of the gospel. To the church is committed the task of evangelizing the world. No other institution has such an origin. To no other people is it given to put over such a great program. None other offers so much to the world. No other has the same promise of permanency.

Of all institutions in the world, none should be so jealous of its reputation and guard so well its honor as the church. It should endeavor to be free from the rapier of the critic. It makes great claims and it stands for great things, and, if reproach is laid at its door, let us remove it.

1. Clean Up.

Some one has said: ''Cleanliness is next to godliness.'' A well-kept house of worship shows at least that the worshipers have an interest in the attractiveness of the church property. In driving through the country, it is not difficult to tell who is the wide-awake farmer and who is the careless one. The farm buildings generally tell the story.

''Just any old thing'' is not good enough for the church of Jesus Christ. If we expect young people, and older ones as well, to be attracted to the house of the Lord, let us give it the power to attract. Well-painted, clean buildings, with good light and wholesome surroundings, make it easier for one to worship, because worship and God can not fittingly be associated with ugliness and disorder. He who has ''thrown the rainbow scarf around the shoulders of the dying storm,'' who has given the rose its color and its fragrance, who clothes the lilies of the field, carpets the earth with its verdure and gives color to the autumn forests, has placed a divine premium upon the beautiful and the artistic. We have too long neglected beauty and symmetry in our houses of worship. Make the church one of the cleanest and most beautiful places in your community and help to remove reproach.

2. Know the Book.

Christians are accused of not knowing the Book. It is claimed that they know some things about it, but that too many know very little of it. It is the Christian's text, his rule of faith and practice. With Timothy, we need to study to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the Word of truth.

3. Stewardship.

Reproach frequently comes in the matter of stewardship. When speaking of stewardship, we too often think only of money. But we are stewards of the character ''coin of the realm,'' as well as of gold and silver. We must give an account of that stewardship, and, if proper account were being given, the church would not need to hold rummage sales to sell cast-off clothing, when such clothing ought to be given away. Church suppers in competition with restaurants would cease. The time spent in making money thus could be used in saving souls and in cultivating sociability among the members of the household of faith. It is a reproach for the church to adopt all sorts of questionable schemes to make money, instead of obeying the command of the King in voluntarily giving.

There is also the stewardship of talent, voice, teaching ability and other natural endowments. One who can teach or sing or do personal work owes it to the church to give of those talents. We may give without loving, but we can never love without giving. If one's heart be in the work, he will give of his money and his time to advance it. Let us put giving on a dignified basis and remove the reproach.

4. Church Attendance.

The absence of church-members from worship is a reproach unto the church. The most expensive thing in a church is an empty seat. A man who would absent himself continuously from his home, preferring to eat all of his meals downtown, and simply sending to the family occasionally a little money, but never going near the home, would not dare talk to his friends about his love for his home. His neglect would be a reproach. What is the name for our neglect when we sing, ''I love Thy kingdom, Lord, the house of Thine abode,'' and then seldom enter that house? One of the finest advertisements for the church in any community is the regularity of attendance on the part of the membership at the appointed times of worship.

5. Evangelize.

The church is under the great commission: ''Go ye into all the world, and preach the gospel to every creature.'' Its chief business is to evangelize, beginning in its own community and then reaching out to surrounding Judeas and the Samarias, and to the ''uttermost parts of the earth.''

But how feeble are the efforts of the church to-day to evangelize the world! Most of the time and money of the average church is spent in keeping its own machinery going. About three-fourths of the so-called ''pastoral'' work could be eliminated if the church would get up and get busy in this work of evangelism—winning people to Christ. Too many are riding around in the church baby-carriage who ought to be out pushing. When any professed Christian is possessed of the great passion for soul-saving he hasn't time to sulk, to whine, to get mad and neglect the worship. With zeal, earnestness and enthusiasm he will ride through difficulties, surmount obstacles, forget personal injury and go straight to the goal. The church has stated to the world its purpose to evangelize, and the world expects it to do that very thing; when it does not do it, it brings to its door a great reproach.

In justice to the church, it is fair to say that not all the reproach belongs to it. The teachings of Jesus Christ have brought into existence the best things in our civilization. To the extent that we have honor, justice, virtue, hope and faith, we are indebted to the influence of the Christ. Those who refuse to acknowledge Him and serve Him must bear reproach. Without Christ we would have chaos.

Friends, I say with Joshua of old, ''Choose you this day whom ye will serve,'' and let all of us say, ''As for me and my house, we will serve the Lord.''

13. Invitation Hymn **("Where He Leads Me, I Will Follow").**

14. Benediction.

WORSHIP SERVICE NO. 28

THEME: THE BOND OF FELLOWSHIP

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Behold, how good and how pleasant it is for brethren to dwell together in unity. . . . Let us worship and bow down: let us kneel before the Lord, our maker" (Ps. 133: 1; 95: 6).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   Our Father, be with us and help us to dedicate this service to Thee in all that we say and do. Bless our fellowship with one another and with Thee in this hour of worship, we ask in Jesus' name. Amen.

5. **Hymn** **("Trust and Obey").**

6. **Scripture—**

   FIRST READER—"Two are better than one; because they have a good reward for their labor" (Eccl. 4: 9).

   SECOND READER—"For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up" (Eccl. 4: 10).

   FIRST READER—"And I will walk among you, and will be your God, and ye shall be my people" (Lev. 26: 12).

   SECOND READER—"We took sweet counsel together, and walked unto the house of God in company" (Ps. 55: 14).

   FIRST READER—"Can two walk together, except they be agreed?" (Amos 3: 3.)

   SECOND READER—"For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 20).

FIRST READER—"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1: 9).

SECOND READER—"So we, being many, are one body in Christ, and every one members one of another" (Rom. 12: 5).

FIRST READER—"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3: 14, 15).

SECOND READER—"For ye are all one in Christ Jesus" (Gal. 3: 28).

FIRST READER—"And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10: 24, 25).

SECOND READER—"Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded" (1 Pet. 3: 8).

7. Prayer—

Blessed Lord, Thou that didst make the heaven and the earth and the sea, and all that in them is, and yet who seest every sparrow as it falls, we are encouraged by the Word to believe that Thou carest for us.

We thank Thee that through Christ, our Elder Brother, we may have fellowship with Thee and with one another. Incline Thine ear unto us, O Lord, as we beseech Thee to help us to be helpful in bringing others into the family of God. Strengthen the ties that bind us, our Father, and bless us as we need. This is our prayer for His name's sake. Amen.

8. Communion Hymn ("Blest Be the Tie that Binds").

9. Communion—

Thanksgiving before breaking the bread:

In this crowning service of fellowship, our Father, we gather at the table of the Lord in memory of Him and at His invitation. We thank Thee for this loaf because it helps us not to forget that His body was broken for us. Grant us all the help we need in our effort to show our appreciation by the way we live, work and worship. We ask this in Jesus' name. Amen.

Thanks before giving the cup:

For this cup we give Thee thanks, O God, and we crave Thy presence and blessing. May each of us examine himself and see that there is no enmity in his heart. It is our desire that the love of Christ shall constrain us to love one another. This is our prayer in Jesus' name. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY ISAAC ERRETT

Text: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (1 John 1: 7).

IN our Lord's own words, this grand purpose is expressed: ''Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd'' (John 10:16). That this is a grand conception, especially in the light of its subsequent execution, needs not to be proved. But it becomes an intensely interesting question: How can a harmonious brotherhood be made up from races so wanting in cohesion, from tribes ''hateful and hating one another,'' from nations established and sustained by war, from sects so discordant and bigoted, from a world truthfully described as ''full of envy, murder, debate, deceit, malignity''?

When we talk these days of the union of Christians, many good men are startled at what they call the audacity of the proposition. To them the reconciliation of the jarring sects of Christendom is altogether Utopian. They would as soon expect to see the leopard change his spots, or the Ethiopian his skin, as to see professed Christians learn to walk in love, as members of ''one body.'' But our Lord looked out on an utterly unregenerate world and dared to entertain the purpose of making out of such material a holy, loving, harmonious brotherhood that should be, in this world of strife and hate, a living temple of love, built up of living stones from the quarries of all nations! If we had faith as a grain of mustard seed, we would not doubt the possibility of removing the little sectarian hills that rear their heads all too proudly, and casting them into the sea, when the rugged Alpine heights of Jewish and Gentile hate bowed before the majesty of God in Christ and crumbled at His word.

Was it ''Utopian'' to attempt the reconciliation of all these in one body by the cross? It was not only attempted, but was grandly successful, insomuch that among the wonders of the world there has been nothing so wonderful as that primitive church of God—the holy, catholic, apostolic church—unsustained by the patronage of the wise or the great, unprotected by civil governments, largely destitute of learning, eloquence and wealth, yet moving on in its gentle mission of reconciliation, teaching the lessons of heavenly wisdom, drawing hearts together by attractions all divine, and planting societies in which Jew, Samaritan and Gentile met as brethren.

Master and slave gave each other the hand of fellowship as equal before God, and the humbled rich and the exalted poor stood on a common level; the prince and the beggar clasped hands as partners, and all stood pledged to the high purposes of love—even to the extent of laying down their lives for each other. There was neither Greek nor Jew; circumcision nor uncircumcision; barbarian, Scythian, bond nor free—but Christ was all and in all. In all parts of the world this new institution took root, until a new brotherhood, numbered by millions, and remarkable for unity and catholicity, presented to the startled gaze of the world a phase of human nature that had all the novelty and splendor of a miracle.

But still the question returns: How was this accomplished? What bond of fellowship was strong enough to hold these heterogeneous masses in loving brotherhood, and yet elastic enough to yield to the pressure of their manifold diversities without breaking? Men of diverse races and religions had been held together under imperial authority, as belonging to one vast empire; but they were held by the power of the sword, or by the sway of carnal and selfish interests. But Jesus expressly disavowed the exercise of such power. ''My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now my kingdom is not from hence'' (John 18:36).

Sometimes, under the powerful pressure of a common interest, or a common danger, masses otherwise heterogeneous may be forced for a time into one party or one common movement; but it will only hold while this interest is supreme, and disintegration will ensue the moment that the pressure is withdrawn. But Christianity is not charged with transient interests, nor does it propose a transient fellowship to meet a special emergency. Its unity is the same yesterday, to-day and forever. No system ever gave such defiance to the external pressure of fleeting interests, or so cordially repudiated considerations and pleas of policy.

The bond of fellowship in this new community was faith in and obedience to the Lord Jesus Christ. Those who put their trust in Him as Saviour and Lord, and were willing to repose in Him for salvation and trust in Him for guidance, were, on this simple faith, admitted at once, through baptism in His name, into Christian fellowship; and those who, being thus baptized, held fast this faith and walked in His commandments, were held in fellowship.

Whatever their differences of race, of social condition, of opinion or prejudice touching anything and everything else but Christ, or whatever their peculiarities of taste and of habit, of manners and of customs, of education and of training, of language and of civil government, if they were ''one in Christ Jesus,'' those differences were not allowed to interfere with the claims of Christian brotherhood. Their unity was unity of faith and of spirit—a faith resting on the Christ as its object, a spirit of love and devotion and holiness derived through their faith in Him.

It is perhaps the most eminent peculiarity in our Lord's teaching that He invites confidence in Himself as the basis of all spiritual good. It is not, Accept this postulate; nor, Be convinced of the truth of this proposition; nor, Receive this body of doctrine; nor, Subscribe to this philosophy; but, Believe in *me,* Come to *me,* Follow *me.* ''Come unto me, all ye that labor and are heavy laden, and I will give you rest.'' ''Whosoever will come after me, let him deny himself, and take up his cross and follow me.'' ''I will come again, and receive you unto myself; that where I am, there ye may be also.'' When the Father consummates His gracious designs in behalf of our race, and makes His last, best gift to a perishing world, it is no longer a law, written on tables of stone, nor a ritual to enchant the senses, nor a volume of statutes to regulate conduct by external limitations, nor a voice of thunderous power, to hold men in a paralysis of fear; but, ''This is my beloved Son, in whom I am well pleased; hear ye him.''

And when the apostles went forth to convert men and build up this new brotherhood, they knew nothing but Jesus Christ and Him crucified. ''Christ, the power of God and the wisdom of God,'' was their sole theme to all peoples, under all circumstances, in all places. Their answer to Judaism, to paganism, to proud philosophers, to glittering rhetoricians and charming orators, to kings and nobles, to peasants and slaves, to the wealthy and the poor, the refined and the degraded, was evermore: ''This Jesus whom I preach unto you is Christ.''

In the apostolic methods three things are significant:

1. So long as Christ was trusted in and obeyed, the largest latitude was allowed in all other respects. Thus the Jews were not molested in the practice of circumcision, or in the observance of the Jewish holy days, so long as they kept the commandments of Jesus. There was evidently great confidence that the love of Christ, as a growing affection in their hearts, would crowd out all these old attachments and associations. Equally true was this of Gentile predilections and attachments, such as were not at war with the fundamental truths of Christianity. In regard to all things *of this class,* the apostolic teaching was marked by the very broadest liberalism (Rom. 14:5).

2. But the moment an attempt was made *to force any of these things on others,* and make either observance or nonobservance *a test of fellowship,* there was on the part of the apostles the most positive and uncompromising opposition. They insisted on ''one Lord, one faith, one baptism;'' nor would they admit to or hold in their fellowship any who were wanting in submission to gospel authority. These were essentials of Christian unity. No false charity hindered them from demanding an unreserved surrender.

3. In the essentials of faith in the Christ, the Son of God, and the keeping of His commandments, the apostles were the farthest possible from the sickly ''liberalism'' of the present time. They knew no compromise here; they would tolerate no differences; they would have no fellowship with any who denied the faith or refused to keep the commandments of Jesus.

13. Invitation Hymn **("There Is a Fountain Filled with Blood").**

14. Benediction.

WORSHIP SERVICE NO. 29

THEME: ALL WHO SAIL WITH THEE

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Offer unto God thanksgiving; and pay thy vows unto the Most High. The eyes of the Lord are upon the righteous, and his ears are open unto their cry" (Ps. 50: 14; 34: 15).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   Almighty God, our Father in heaven, we beseech Thee to look upon us graciously as we assemble to worship Thee. Bestow upon us the benediction of Thine approval. Consider our souls' needs and bless us in Christ's name. Amen.

5. **Hymn** ("Jesus, Saviour, Pilot Me").

6. **Scripture—**

   FIRST READER—"Bless the Lord, O my soul, and forget not all his benefits" (Ps. 103: 2).

   SECOND READER—"Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies" (Ps. 103: 4).

   FIRST READER—"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (1 Pet. 3: 12).

   SECOND READER—"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8: 28).

   FIRST READER—"It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (2 Cor. 2: 9).

SECOND READER—"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33).

FIRST READER—"He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler" (Ps. 91: 4).

SECOND READER—"For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Ps. 100: 5).

FIRST READER—"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (1 John 4: 9).

BOTH READERS (in unison)—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

7. Prayer—

O God, Thou who holdest the universe in Thy hands, we dare to believe that Thou carest for us. Thou hast given Thine only begotten Son that we may have life eternal. We are thankful to Thee for Thy providence. We pray that Thou wilt help us so to live as to show the world the joy and benefit of fellowship with Thee. Teach us respect for Thy law and reverence for Thy name. Help us to speed the day when men shall acknowledge Thy dominion over the earth from sea to sea, we ask in the name of Jesus Christ, our Lord. Amen.

8. Communion Hymn ("Rock of Ages").

9. Communion—

Thanksgiving before breaking the bread:
Our Father, we need thee every hour. We need Thee in our work and in our recreation. We need thee in our rest and in our worship. We need Thy blessing now, and give Thee our sincerest thanks for this bread and the spiritual richness of this communion. Forgive us of sin and save us, we pray in His name. Amen.
Thanks before giving the cup:
O Lord, we thank Thee for this cup and for all it means to us. Help us to be worthy. We want more and more to be partakers of the divine nature, and we pray that in partaking of these emblems we may be helped toward a greater appreciation of fellowship with Thee, in Christ's name. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY GEORGE P. TAUBMAN

TEXT: "Fear not, Paul, thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee" (Acts 27: 24).

Scripture Reading—Acts 27: 9-44.

THE story of Paul's shipwreck is more interesting than a chapter from Stevenson's ''Treasure Island.'' It can be understood, however, only by going back as far as Paul's trial before Festus, the governor. Paul already had appealed to Cæsar — his privilege as a Roman citizen — therefore Festus could not release him. Realizing that his Jewish enemies would go to any length to secure his death, Paul was unwilling to go to Jerusalem for another trial.

Then, there was one dominant ambition in his heart, and that was to preach the gospel in Rome, and he is now on his way to Rome. The manner of his journeying is a little different from what he imagined before he left Cæsarea. He is not going as a free man, nor will he enjoy the privileges of Roman life, but he will have an opportunity to preach the gospel—and that gratified him beyond expression.

This was a wonderful thing to Paul, for the Master, in His commission, had told him that he was to appear before the Gentiles to turn them ''from darkness to light,'' and an angel declared that he would ''stand before Cæsar.'' Paul may have wondered in what way he could preach the gospel to Cæsar, but here is seen clearly God's providence.

It was Cowper, the English poet, who wrote:

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps on the sea,
And rides upon the storm."

But in a mad-house the English poet had found God and he saw the sinfulness of sin, and out of his marvelous conversion came the words of this old hymn. The whole experience was providence to Paul, for God used apparent misfortune to satisfy the ambition of Paul's heart.

Paul had warned the skipper of bad weather, but the pilot and the owner of the ship and cargo insisted on completing the voyage.

Then comes the awful storm with its fury. The ship is driven before the gale; captain and sailors are helpless. The timbers are strained to the point of disaster. They undergird her and throw overboard the cargo, extra rigging and everything else possible.

No sun, no moon, no stars, appear for many days. Paul says: "All hope that we should be saved was now taken away." That was the point of desperation, for men take their own lives when there is "no hope."

But "man's extremity is God's opportunity," and in this darkest hour Paul hears from Heaven. He exhorted everybody to be of good cheer, and said there should be no loss of life among them. Then he told of his vision from God, when the angel said: "God hath granted thee all them that sail with thee."

Soon after this they discovered land. The ship was beached without the loss of a soul, though heroic measures were employed to prevent the desertion of the sailors. Here is a beautiful picture. The 276 souls aboard had fasted for fourteen days. Paul comes before them with bread; he gives thanks; he urges them all to eat, and assures them that not a hair should perish from the head of any.

Now, who was the savior of this group? Several important classes and persons are represented, but one life was so valuable as to demand the salvation of all.

Was it the life of the skipper? He represented the science of his day. Food and fuel were furnished by him; sanitation and the prevention of disease came through his skill.

Was it the life of the soldier presented by the centurion with his band? He represented orderly government, and our world is still saying that the soldier is necessary.

Was it the life of the owner of the ship? He represented capital and influence. Even the church needs financial prestige and help.

Undoubtedly the valuable life on board that ship was the life of Paul. He was a prisoner. He was despised even by his own people. He was small of stature, with no marked personality. But, in spite of all this, however, God used *Paul* as the one through whom He saved them all.

Fancy the world aboard ship in the midst of a stormy sea. That is really its condition. What does our world need just now—what sort of leader? Some one answers: ''Science will be its savior.'' Let us give full credit to science; it has made life more comfortable and entertaining. But science nearly wrecked the world some years ago in the World War. The world needs something more than science.

Some one else answers: ''Big business will save the world.'' But there are those who say that big business is driving the world to bolshevism. Big business is mad when reformers seek justice for the common people.

Still another answers: ''The soldier is the man to save the world.'' The answer to this, from all sober souls, is ''No.'' The late President Harding, the late President Wilson, the world leader David Lloyd George, and the late William Jennings Bryan, all have said that the soldier can not save the world. Roger Babson is declaring it every week. Every really great world leader declares that war, which the soldier typifies, threatens to become a world destroyer instead of a world savior.

The truth is the world needs Paul and the Christ whom he represents. The saving power is in the religion of our Lord—it is nowhere else. With what Paul represented, his life was worth the lives of all who sailed with him.

We sometimes speak of religion as ''natural and revealed.'' Revealed religion depends upon the supernatural, else there would be no revelation. Paul claimed that. Natural religion may believe in a first cause, but accepts no supernatural phenomena. It was not the formalism of England that needed the reformation of the Wesleys; it was the deadly Deism of her religious life. In the history of Christianity and of the world, no natural religion has been able to lift up a nation or a people from its sin and the results of sin. The Roman Empire and the world needed revealed religion.

Paul states that ''none of us liveth to himself.'' We live in groups. Our interests are interwoven. We rise or sink together. We appreciate this in times of test, such as sorrow, sickness or loss, but the supreme value of the rule is its power to save others. Paul was to save all who sailed with him. Saving the men meant more than saving the ship.

In the New Testament men worked in groups and generally were won in groups. There was no institutionalism in the church because men saved all who sailed with them. This, too, is the law of physical salvation. We are safe only when we care for others and their interests. Health and sanitation depend upon the welfare of the group and the individuals in it. If your group does not keep itself free from contagion, you yourself may weaken and die. We must save all who sail with us.

What an opportunity is given the minister to gather fellow-passengers and crews, for a large number of souls should journey with him, and he has no right to call himself a minister of the gospel if he does not feel obligated to save all who sail with him. A great Scotch preacher cried in agony: ''Give me Scotland or I die!''

The modern Bible school gives the minister a large group to work with in winning men and women to Christ.

There is a burden of responsibility upon the individual in the church. Because of his association he sails with other souls. The average business and professional man may gather a few around him. The large employer of labor will gather many, but it is the business of each Christian man to tie to himself the group of men and women who will be sailing with him through life, for he may save them, not only through the New Testament gospel, but by the fifth gospel, his own life.

The world will not be won by a professional clergy, nor by a professional missionary force. It will not be won by an institutional church, nor a missionary institution. Christ's church will arise and win the world to Him in a single generation when the minds of its members are impressed with the thought of this text. We place the burden upon ministers and teachers, but every church-member is responsible to God for the salvation of those whose lives he may influence. Let us save all those who sail with us.

13. Invitation Hymn **("Jesus Is Tenderly Calling").**

14. Benediction.

WORSHIP SERVICE NO. 30

THEME: THE REWARDS OF THE CHRISTIAN

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Praise ye the Lord. Praise, O ye servants of the Lord. Blessed be the name of the Lord from this time forth and for evermore" (Ps. 113: 1, 2).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   O Lord, we have rejoiced in the way of Thy testimonies. We will meditate in Thy precepts and have respect unto Thy ways. Sanctify the worship of this hour to our upbuilding in the faith and help us to be honest with Thee and with ourselves as we praise Thy name. Amen.

5. **Hymn** ("Whiter Than Snow").

6. **Scripture—**

   FIRST READER—In harmony with the sermon we shall read today, we easily find Scripture showing that God "is a rewarder of them that diligently seek him" (Heb. 11: 6).

   SECOND READER—"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1: 18).

   FIRST READER—"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5: 6).

   SECOND READER—"Blessed are the merciful: for they shall obtain mercy" (Matt. 5: 7).

FIRST READER—"Blessed are the pure in heart: for they shall see God" (Matt. 5: 8).

SECOND READER—"Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5: 9).

FIRST READER—"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14: 2).

SECOND READER—"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14: 3).

7. Prayer—

Our Father and our God, we do not plead for worthiness as we think of the rewards Thou hast promised those who love and serve Thee, but from our hearts we thank Thee for Thy goodness. Thy promises were born before our needs arose. Thy love was here to greet us when we came. There is no guilt of ours for which Thou hast not abundant pardon. Help us, O Lord, so to live as to merit Thine approval upon our efforts to serve and worship Thee. Guide us by Thy Spirit, that we may grow in the knowledge of Thy truth. Forgive us and reward us with eternal companionship with Thee, we ask in Jesus' name. Amen.

8. Communion Hymn ("In the Cross of Christ I Glory").

9. Communion—

Thanksgiving before breaking the bread:
Gracious Father, the halting phrases of thanksgiving that fall from our lips are all too feeble to express our gratitude to Thee for this loaf. Sanctify it to our spiritual nourishment. Make it to aid us in self-examination. Help us to show our appreciation in right living and in bringing others to a knowledge of Thy redeeming love, we pray in the name of Jesus Christ our Lord. Amen.

Thanks before giving the cup:
O Lord, we are thankful not only for the bread emblemizing the body of our Lord, but also for the cup that emblemizes His blood. That His body was broken and His blood was shed, that we might have life and have it more abundantly, is a blessing so great as to humble us in Thy presence; but we ask Thee to continue Thy watch-care over us, to forgive us and save us in Christ's name. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY W. E. CRABTREE

TEXT: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8: 15).

I AM sure that the thought of rewards is not the highest to move us to faithfulness as Christians. Look a moment at the punishments for refusing to become a Christian. I would have no difficulty in persuading the thoughtful that this is the lowest motive to present to one I hope to win to Christ. To serve Christ out of fear of the consequences of unbelief is wholly unworthy of Him. It is only when the mind is so low that the nobler appeal is lost on it that recourse to fear is justified. If nothing else will awaken a man to acknowledge Christ, it were better to use what Bro. J. W. McGarvey used to call the ''heavy artillery'' of the gospel on him, rather than have him lost altogether. Possibly, having been aroused by fear, he may come to serve from love.

And when we analyze it, how much higher is the service rendered from reward motive to that rendered from the motive of dread or terror? When we seek to lead children to obey us from expectation of reward, we feel it is only because of immaturity of the child mind, and we hope, when habit shall have been formed and clearer reasoning employed, the child will do the same work from a better motive than merely to gain something as a prize. To ''fear God and keep his commandments'' means to reverence Him. There are certain rewards for the child of God, but how much reference should we make to rewards? My own idea is that we should use these only when convinced that the mind addressed may be moved by them. There is a much worthier reason for choosing Jesus and aligning ourselves under His banner.

Of course the highest motive is love. When Jesus so fills our eye that we wish Him and are determined to choose Him, regardless of opposition, and to answer His love with our own and be His forever, regardless of all cost, we are highest in choice. Macknight translates the language of our text as follows: ''For ye have not received the spirit of slaves again to serve God from fear; but, through the discovery of the mercy of God in the gospel, ye have received the spirit of children, by which in our prayers we call him Father.'' So I contend there may be good reason to use fear of consequences or desires for gain under certain circumstances and with certain classes, but, looking over the wide field, the great motive is pure love, and Jesus in the center of all.

With this understanding of relation, primary and secondary in promptings to service, I think we are in satisfactory place to look at the motive of gain. What are the rewards of the Christian? What accrues to him who faithfully follows and serves Christ? There are many ways of viewing it. We may think of it as a strictly personal, individual benefit, or we may think of good coming to one as a member of society and state. We may think of even material advantage coming out of it, or we may point out the soul or spiritual enlargement. I imagine, for this particular kind of sermon, it would be better to think of the spiritual benefits.

I think of the great change that comes in one's attitude toward God. It is possible for us to be in the world with a sense of aloofness from God—not necessarily hostile, but at least lonesome and apart from the sense of God's care. Why should He care for my little life? So insignificant and weak one seems that the divine love for men is hard to comprehend. Yet we are taught that God's love for us is a great reality, and is warm and full. Think of that word of Paul: ''Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.''

Now, experience has shown us how real is this change in our feelings. God has come near to us, since we opened the heart's door to Him, since we have learned to pray to Him. And when we, believing in Jesus, have turned toward God in our wills and have been obedient in baptism that we might change our state toward Him and enter His household as a member of His body, the church, He seems very near and we believe He is intimately caring for our puny lives, and wishes us to grow and to be full of faith and to live nobly and hopefully among men.

I know of nothing that equals this changed spirit toward Him. That I may hold this relation to the Creator of all things, seen and unseen, and may feel unembarrassed and free in His presence, is an ineffable privilege. As a kind father may gather up a little child in his arms, so we feel the love of God will be shown in His care for us.

"Speak to Him, for He heareth,
And spirit with spirit can meet;
Closer to us than breathing,
And nearer than hands and feet."

I think we should mention another change of spirit within us due to faith and surrender to Christ. I refer to increase in self-respect and good opinion of self. Not that we had a low conception or felt ourselves degraded before, but every true man knows his life drops below his best conception of what is right, and that he is unworthy of divine fellowship. When, on the other hand, the assurance comes to him that he has been adopted into the family of God and cleansed and sanctified by the Spirit of God, he feels his position is wonderful, and he equals the best. He lifts up his head among his kind, not in false pride, but in serene confidence, and is conscious that he is of consequence and free from fear or sense of sin.

I think one of the finest experiences made possible to the child of God is his sense of being a son of God. He need not feel unworthy in any company, and, instead of being jealous or envious, he feels that sonship here gives him standing equal to the best of any group. When this is held in humility, and not in egotism, we are kept from conceit.

Another good is the conscious position we hold in the world's work and advance. All true progress is Christian. And we have been commissioned to go forth and co-operate in every essential way to make life wholesome and to distribute its good gifts to all.

Think how, in addition to general progress, we have the assigned task and surpassing privilege of carrying Christ and His salvation to our fellow-men. We know that nothing can do so much for both the individual soul and human society as to know our Saviour as Lord. If work in general be essential to peace and joy in living, what a splendid thing is this co-operative work given to us! As some one has said:

"'Co-operation is 'together working.' It is more than meeting together or conferring together. It is working together. Co-operation forms and maintains the family, community and State. Co-operation shelters, feeds and clothes mankind. Co-operation connects farm, factory, store and bank; it joins home to home, and links country to city, city to State, State to nation, and the nation to the world.

''Where it is lacking, lawlessness reigns. Where it is pretended, hypocrisy is added to contempt for law. Where it is half-hearted, the home breaks, city and State divide, and wretchedness begins to undermine the whole. But when men and women work together and with God, they make an end of disregard for the rights of others. . . . They reach the highest goal—the happiness of all.''

And no day need be idle and never need we be unemployed. No problem of that sort ever. And there is no work so satisfying to the heart as this spiritual work. What sleep so sweet as that following a loyal service to Christ, and what a resource with which to fight away all worry and discouragement from any quarter!

We are His now, every hour under all skies we are His, and what can the world do against us? Nothing can separate us from the love of God in Christ.

"My life, my love, I give to Thee,
Thou Lamb of God, who died for me;
Oh, may I ever faithful be,
My Saviour and my God."

Finally, we look with calmness toward the future. God has assured us that, as Jesus died and rose again, those who sleep in Him will God bring with Him. We are begotten unto a lively hope by the resurrection of Christ from the dead, unto an inheritance, incorruptible, imperishable and that fadeth not away. So in the present and in the future we may live in active peace and restful joy. If you have not accepted Christ, we beg of you to do so before it becomes too late.

13. Invitation Hymn **("The Way of the Cross Leads Home").**

14. Benediction.

WORSHIP SERVICE NO. 31

THEME: THE ABUNDANT LIFE

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Seek ye the Lord while he may be found, call ye upon him while he is near. The Lord is good unto them that wait for him, to the soul that seeketh him" (Isa. 55: 6; Lam. 3: 25).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   Grant, O Lord, the comfort of Thy presence in this service. We know that he that cometh unto God "must believe that he is, and that he is a rewarder of them that seek after him." We believe, our Father, and we know Thy reward comes with our believing. Hear and bless us, we pray. Amen.

5. **Hymn** **("I Gave My Life for Thee").**

6. **Scripture—**

   (*The two readers may read the following in unison, or alternately, as they see fit.*)

   "But truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death" (1 Sam. 20: 6).

   "For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth" (Ps. 103: 14, 15).

   "We all do fade as a leaf" (Isa. 64: 6).

   "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12: 15).

   "For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8: 6).

   But "as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15: 22).

"Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6: 22).

"Jesus saith . . . I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14: 6).

"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5: 24).

"He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal" (John 12: 25).

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11: 25, 26).

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever" (John 6: 51).

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4: 4).

"The words that I speak unto you, they are spirit, and they are life" (John 6: 63).

(*Congregation joins with readers.*)

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

7. Prayer—

Blessed God, our heavenly Father, it is a joy to us to be assured that it is life eternal to know Thee, the only true God, and Jesus Christ, whom Thou hast sent. We thank Thee that it has been our spiritual inheritance to have life through His name. As our thoughts to-day are directed to the abundant life by Bro. MacNeill's sermon, crown our meditation with that life put into practice when we go forth from this service. Help us to know, through daily living, that the Spirit is life because of righteousness. This is our prayer in Christ's name. Amen.

8. Communion Hymn **("Break Thou the Bread of Life").**

9. Communion—

Thanksgiving before breaking the bread:

O God of light and life, we thank Thee for the loaf of which we are met to partake. We desire, through this communion with Thee, more richly to be partakers of the divine nature. May we do all in our power to help others to know Christ and His love. Have we done aught that is wrong, remember it no more against us, we ask in His name. Amen.

Thanks before giving the cup:
Hear our prayer, our Father—our prayer of thanksgiving for this cup. Once again it brings to our minds the shed blood of our Saviour and our Lord Jesus Christ. We plead not worthiness, but ask Thy patience with us from day to day. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY J. H. MacNEILL

TEXT: "I am come that they might have life, and that they might have it more abundantly" (John 10: 10).

THE keynote of the ministry of Jesus Christ is life. He is the Life. He came to give life and give it more abundantly. The word is used in a double sense. It refers to the higher life which expresses itself in virtue and usefulness. It refers also to the lower life of self-gratification which a man shares in common with the dog and the ox. Our Lord knew both.

He knew the lower life. During His thirty years on earth He mingled constantly with those who were living it—to breathe and eat and sleep and make merry. This was the sum and substance of it. He saw multitudes living within the circumscription of their physical senses, toiling for shining dust or chasing thistledown. Souls, godlike and immortal, who, ''forever hastening to the grave, stooped downward as they ran.'' Striving for wealth—getting, hoarding, spending—as sordidly and recklessly as if this life were all. Intent on pleasure, gratifying the sense with delights that perish with the using, crowning themselves with chaplets that fade at nightfall. Pursuing honor, as multitudes are still pursuing it.

The number of those who can occupy high places of authority is very small, but those who seek preferment or emolument of one sort or another, lovers of popularity, votaries of social position, aspirants after pre-eminence—these are legion. These are the pursuits that make the lower life. These are the things for which men and women agonize by day and dream uneasy dreams all night. Is such a life worthy of men and women made in the divine image? Children of the most high God?

The constant call of our Lord was to rise from the lower to the higher life, and He Himself led the way. He said: "I am come that they might have life." "I am the way, the truth, and the life." "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The law of the higher life He set forth in the great word: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

To identify ourselves with Him in His great sacrifice and in His challenging program for the world's salvation from the curse and tragedy—the power and penalty of sin—is to pass out of the lower life into the higher, out of the sordid world of self-gratification into the kingdom of God. The higher life will manifest itself in at least three vital ways.

1. The abundant life both is the product of, and will find expression in, a great faith. "According to your faith be it unto you." "If ye have faith as a grain of mustard seed"—that is, a living faith—"ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." A man's power in the world is measured by his faith. "This is the victory that overcometh the world, even our faith." Do you really believe in God? Not law, not force, not something outside ourselves constantly making for righteousness, but the one living and true God, imminent in our world's life, yet transcendent—a God who knows and loves and cares—a God who is interested in all our human affairs and who makes all things work together for good to those who love Him.

Do you believe in Christ? Not simply the Christ of history, the Christ of two thousand years ago, the dead Jesus buried forever in the tomb of Joseph of Arimathea, but the living Christ now in our world, working in us and for us and with us. Do you believe in the Christ who is going with His church, which is His body, into all the world, seeing with our eyes, hearing with our ears, loving with our hearts, ministering with our hands, hurrying with our feet on errands of mercy, and then, and then only, claiming His promise: "Lo, I am with you always, even unto the end of the world"?

Do you believe in man—his potentialities, his powers, his possibilities, his eternal destiny? Do you believe in the exceeding sinfulness of sin—its power, its curse, its tragedy, its awful penalty? Do you believe in salvation—its meaning, its preciousness, its mighty outreach, its endless joy?

If we really believed these great fundamentals with a conviction as deep as our being, we would never be the same again. The world would never be the same. Christopher Columbus believed in India to the west and discovered a new continent. William Carey believed in India for Christ and gave the primal impulse to the great, nineteenth-century missionary propaganda. As a man "thinketh in his heart, so is he."

2. The abundant life will express itself in a vital personality. God reveals Himself in many ways. He has made a wondrous revelation of Himself in this bewilderingly beautiful world of ours. The heavens declare His handiwork. Modern scientists are putting us under constantly increasing obligation by their fine interpretations of His revelation in the physical universe. He has made an unspeakably rich and satisfying revelation of Himself in His holy word. It is a love letter sent out by our good Father to His prodigal children. If we read aright, we, too, will say: "I will arise and go to my father." But His supreme revelation is in the person of Jesus of Nazareth, the man of Galilee. God "hath in these last days spoken unto us by his Son." Jesus not only revealed God, He personated Him. He was God made manifest. He not only revealed the truth, He incarnated it. The truth of God became flesh. Jesus embodied the truth He taught in the life He lived. So must we! A man's faith must be exemplified in his walk and conversation. Truth must become incarnate in human life.

Truth left alone in the Book is as powerless as last year's almanac. It must be embodied in the life of God's child. "Ye are our epistle . . . known and read of all men." Christianity is a practical thing. It tells the truth. It pays its debts. It conserves the peace of the home and the purity of the neighborhood. It fears to do evil and loves to do well. "Ye are the salt of the earth: but if the salt hath lost its savor, . . . it is thenceforth good for nothing, but to be cast out and trodden under foot of men." We must conserve our saving power. We must express our faith in an active life of service. We are ready to say with Riley:

"A good man never dies—
In worthy deed and prayer,
And helpful hands, and honest eyes,
If smiles or tears be there;
Who lives for you and me—
Lives for the world he tries
To help—he lives eternally.
A good man never dies.

"Who lives to bravely take
His share of toil and stress,
And for his weaker fellows' sake
Makes every burden less—
He may at last seem worn—
Lie fallen—hands and eyes
Folded—yet, though we mourn and mourn,
A good man never dies."

3. The abundant life will find expression in a great task. God is doing a great work in this world. He is driving the devil, who is a usurper here, out of our world. Jesus Christ came to ''destroy the works of the devil.'' He declares: ''As the Father hath sent me, even so send I you.'' ''Ye are my witnesses.'' ''Go ye therefore, and make disciples of all the nations.'' ''The field is the world.'' The doors of the nations are open. The call of God is imperative. The present world conditions are a mighty challenge. The need is appalling. The laborers are few. The world was never so big with opportunity. Christ is offering the abundant life. Will we enter into its possession, not for our own sakes only, but for the sake of all those for whom Christ died? Faith, character, service—these three spell life! life!! abundant life!!!

My friends, you who are out of Christ, are you aware of the fact that the whole civilized world is enriched by an abundance of life it could not have known without Him? Are you not ready to give your allegiance to the Christ who has given so much to you?

13. Invitation Hymn ("Why Not Now?").

14. Benediction.

WORSHIP SERVICE NO. 32

THEME: WHAT MY CHURCH CAN DO FOR ME

1. **Voluntary.**
2. **Call to Worship by Leader (congregation standing)—**

   "Give unto the Lord the glory due unto his name: bring an offering and come into his courts" (Ps. 96: 8).
3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).
4. **Invocation—**

   We seek now Thy blessing upon our service, O Lord. Help us to honor Thy name in all that we say and do. Give us joy in the worship of Thy sanctuary, we pray in Christ's name. Amen.
5. **Hymn** ("I Love Thy Kingdom, Lord").
6. **Scripture—**

   FIRST READER—"God is love; and he that dwelleth in love, dwelleth in God, and God in him" (1 John 4: 16).

   SECOND READER—"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8: 38).

   FIRST READER—"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (1 John 2: 5).

   SECOND READER—"Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner" (1 Pet. 2: 7).

   FIRST READER—"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1: 27).

SECOND READER—"Be kindly affectioned one to another with brotherly love; in honor preferring one another" (Rom. 12: 10).

FIRST READER—"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6: 1).

SECOND READER—"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15: 1).

FIRST READER—"Humble yourselves . . . casting all your anxiety upon him, because he careth for you" (1 Pet. 5: 6, 7).

SECOND READER—"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing" (1 Pet. 3: 8, 9).

7. **Prayer—**

O God, our Father, Thou art the habitation of justice and the eternal abiding-place of love and mercy. We are mindful of our own unworthiness, but we pray Thee to be with us in our worship. Bless us in our church life in order that we may see what it means to us. May Thy love inspire us to love one another. May Thy goodness lead us to be kind and train us to be true. May Thine offer of forgiveness teach us to forgive. We desire in deed and in truth to live up to our privilege as the family of God. All this we pray in the name of our Lord Jesus Christ. Amen.

8. **Communion Hymn** ("Bread of Heaven").

9. **Communion—**

Thanksgiving before breaking the bread:
O Thou God of love and mercy, accept our thanks for this loaf which so strikingly and beautifully symbolizes the body of our Lord, broken for us. We can not be worthy of such love, but we can and do beseech Thee to help us overcome things that hinder our worthiness. Forgive us and save us in His name. Amen.

Thanks before giving the cup:
Our heavenly Father, we also thank Thee for this cup that brings to our minds the blood of Christ, shed for the remission of sins. Help us to examine ourselves honestly. May we give Thee the love and adoration due Thee for such an unspeakable gift, is our prayer for Christ's sake. Amen.

10. **Offering.**

11. **Hymn or Special Music.**

SERMON BY J. H. GOLDNER

TEXT: "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith" (Gal. 6: 10).

IN this text Paul is talking to church-members. He exhorts us as church-members to do good to all men, whether they are members of the church or not. Then he adds, ''And especially toward them that are of the household of faith,'' implying that members of our church have a prior claim upon us.

We are constantly reminded of our duties to the world. Jesus set the pace for this emphasis when He said: ''Go ye therefore, and make disciples of all the nations.'' Paul says: ''I am debtor to all men.'' He felt that to him, as a Christian, had been entrusted something that all men need, and that, as far as lay in his power, he must pass it on to them. In our text he says: ''Let us work that which is good toward all men.'' I would not therefore minimize our duty to all men; but it will do us good as fellow-Christians to face this question: ''What ought my church to do for me?''

We are a brotherhood. Our church is a serious attempt at the practice of brotherliness. We are a society of friends and are in the midst of an adventure in friendliness. We are a household of faith, and, as members of the family of our heavenly Father, we owe something to each other. What, then, have I a right to expect from my church? There are many things. I shall mention only two.

The first is *love.* In His last hours with His disciples Jesus said: ''A new commandment I give unto you.'' That must have arrested their attention, for the Ten Commandments had already been multiplied until there were 613 commandments. Now Jesus proposes another, a new one. ''A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another'' (John. 13:34).

In the New Testament and in actual experience we find two types of love. In the one, receiving, rather than giving, is the dominant factor. The one who loves seeks only those who are attractive to him and whose love he desires in return for his own. It is such love as transpires between lovers. It can be very selfish. In the other, *giving*, rather than receiving, is the dominant factor. This kind of love goes out to the unlovely and the undeserving. It seeks no return, no reward. Its greatest thrill is the good it can do its object. It is the kind of love that is meant when we say: ''God so loved the world.'' It is the kind of love Jesus had in mind when He said: ''A new commandment I give unto you, that ye love one another.'' I wish to mention three things this love does.

First of all, love understands. How often you are misunderstood! Your motives, your words, your acts, your attitudes, are misconstrued even by those who are very close to you. Jesus was repeatedly misunderstood, and so was His most significant utterance from the cross. His family, His disciples, the educated, the religious leaders—all misunderstood Him. It hurts to be misunderstood, yet it is one of our most common experiences. Have you ever taken a dark and intricate problem to a friend? He listened to you patiently while you told your story in minutest detail. When you had finished he shed not one ray of light upon its darkness; he uttered not one word of counsel; yet you went away helped, satisfied. Why? Because you instinctively knew that he understood. Love is not blind; it is discerning, it understands.

In the second place, love sympathizes. The background of sympathy is understanding. He who can go into the house of mourning and say, ''I have been through this; I understand,'' helps the mourners most. Paul speaks of the church in terms of the body. He calls attention to the close relation the members sustain to one another. If one member suffers, all suffer. Just so the church, the body of Christ, has many members. They are closely related. Whatever affects one, affects all. We sing:

"How sweet, how heavenly, is the sight
When those who love the Lord
In one another's peace delight,
And so fulfill His word.

"When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from every eye,
And joy from heart to heart."

And in the third place, love restores. In this same chapter from which our text is taken Paul says: ''Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted'' (Gal. 6:1). If a man is overtaken in any trespass, what shall we do—condemn him? Shall we broadcast gossip that is charged with the poison of hatred and revenge? No! ''Ye who are spiritual, restore such a one.'' How? ''In a spirit of gentleness.'' As tenderly as you would handle a broken body, so tenderly handle a broken life. Love restores.

In one of our families was a long illness. For months, night and day, there was anxious watching, accompanied by sacrificial ministering. At last the spirit of the loved one took its flight. Then came reaction from the long strain, collapse of body and spirit. A few days later I called and was heartened to find the family greatly restored. They said: ''The church people were so good to us. Some of them brought us quantities of food, knowing that there were many to feed. They made us feel that we were conferring upon them a favor by accepting their bounties. Our church has helped us through this hard experience.''

As a member of the church you have a right to expect from it a love that *understands, sympathizes* and *restores.* After giving His new commandment, Jesus said: ''By this shall all men know that ye are my disciples, if ye have love one to another'' (John 13:35). The most powerful argument we can give the world in defense of our religion is to love one another. No better has ever been found.

Another thing you should expect from your church is *sight.* Jesus said to His disciples: ''Blessed are your eyes, for they see.'' They were being helped to see. On the road from Jericho, Jesus heard some one calling: ''Jesus, thou son of David, have mercy on me.'' It proved to be a beggar who was blind, but who went away seeing. This is symbolic of what your church should do for you. Its duty is to help you see. See what? *God.* So much that happens in our life tends to blur our vision of God. He becomes indistinct, unreal. A perplexed toiler remarked: ''We work hard all day to earn money; then we work hard much of the night to spend it. We need some one to tell us what it means.'' Some people, in deep perplexity over harsh experiences that had come to them, remarked to me as they told their story: ''Life is strange.''

In Psalm 73 we see a man who has had radical reverses. His health and wealth are gone and he is broken. All around him he sees men who disregard and even dare to blaspheme God. They live wickedly, yet they enjoy health, prosperity and great popularity. This seems to him manifestly unjust. He wonders whether, after all, it pays to be good. A young woman in great distress over serious trouble, which she herself had not brought on, said: ''I sometimes wonder whether it pays to be straight. I see young women who are careless about their manner of life, and yet seem to be free from trouble, while some of us who try to live right have nothing but trouble.'' Such persons in their distress have distorted, blurred visions of God. They are in grave danger of losing Him.

Fortunately, this man in the Psalm went to church. He tells us nothing about the sermon or singing or sociability. But he went out of the church shouting: ''God is the strength of my heart, and my portion for ever.'' His church helped him to see and to recover God. His church might have sent him to a sanitarium. It might have recouped his finances. But it did what was infinitely better—it made him sure of God. As a result, he saw life more nearly whole, and interpreted it in terms of eternity. He who is securely centered in God is made strong, steady, heroic and victorious.

As members of the church of Jesus Christ we have a right to look to our fellow-members for a love that understands, sympathizes and restores, and for a vision of God that enables us to live triumphantly.

We invite you to come into our loving, sympathizing, understanding fellowship by accepting the Lord's own invitation.

13. Invitation Hymn **("Whosoever Will").**

14. Benediction—

Grace, mercy and truth be with you all, now and for evermore. Amen.

WORSHIP SERVICE NO. 33

THEME: CHRISTIAN SELF-RESPECT AND PRIDE

1. **Voluntary.**
2. **Call to Worship by Leader (congregation standing)—**

   "Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness" (Ps. 97: 12).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   O God, we desire in this hour of worship to give unto Thee the glory due unto Thy name. Help all of us to make such sympathetic contribution to the service as to merit Thy blessing, in His name. Amen.

5. **Hymn** **("The Banner of the Cross").**
6. **Scripture—**

   FIRST READER—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets" (Heb. 1: 1).

   SECOND READER—"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1: 2).

   FIRST READER—"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1: 3).

   SECOND READER—"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (Heb. 1: 4).

   FIRST READER—"For there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12).

SECOND READER—"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1: 16).

FIRST READER—"For this cause I bow my knees unto the Father of our Lord Jesus Christ" (Eph. 3: 14).

SECOND READER—"Of whom the whole family in heaven and earth is named" (Eph. 3: 15).

FIRST READER—"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (Eph. 3: 16).

SECOND READER—"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love" (Eph. 3: 17).

FIRST READER—"May be able to comprehend with all saints what is the breadth, and length, and depth, and height" (Eph. 3: 18).

SECOND READER—"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3: 19).

BOTH READERS (in unison)—"For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens" (2 Cor. 5: 1).

7. Prayer—

O God, there are heights of love we can not know. There are depths of knowledge we can not explore. There are breadths of mercy we can not understand. But with Paul we can say that for us to live is Christ, for in Thee we live and move and have our being. We pray that there may be those here to-day who will accept the Christ and confess their faith. Hear our prayer, O Lord, and make our worship together a blessing to each of us, we pray in the name of our Lord Jesus Christ. Amen.

8. Communion Hymn ("Saviour, Thy Dying Love").

9. Communion—

Thanksgiving before breaking the bread:
Our Father, our eyes are so filled with the dust of our daily interests that sometimes we can not clearly see the beauty, strength and goodness of our Saviour. We thank Thee that our meditation together tends to clear our vision. Help us to grow by this fellowship with one another and communion with Thee, we pray in Christ's name. Amen.

Thanks before giving the cup:
It is only by faith and love, our Father, that we are able to see Thy great goodness. As we partake of this cup, wilt Thou help us to forget our grievances. Banish from our hearts all unworthy motives. May we live as we would if our Lord were here in person and we daily were touching elbows with Him. Forgive our sins and accept of us through Christ. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY D. R. LUCAS

TEXT: "But Paul said, I am a man which am a Jew, of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people" (Acts 21: 39).

THIS text is a statement made by Paul at the time of one of those remarkable incidents of which there were so many in his life, and was the introduction to a sermon. The preacher was in chains; the pulpit, the stairs of the Roman court, with soldiers for deacons, murderous outcries for psalms, and an excited populace for a congregation. The chief captain had falsely charged Paul with a crime. Paul, with dignity and self-respect, replied in the proud words of our text.

1. It is right for us to have pride in ourselves. Christ asks us to be men and not slaves, to be ourselves and not somebody else. He elevates personal dignity and responsibility. ''Quit you like men'' is the apostolic exhortation. If we are men, we can not afford to dishonor ourselves by being anything else. The answer of Hazael to Elisha, when told of the evil things he would do if he became king of Syria, is a grand one and worthy to be a Christian's motto: ''Is thy servant a dog that he should do this thing?'

If we are tempted to do wrong, our pride in ourselves, in view of the degradation to which yielding would subject us, should be a sufficient reason for resistance. In 1778, Lord Carlisle and General Johnston, British commissioners, offered General Reed ten thousand pounds sterling if he would use his influence in favor of peace among the rebellious American colonists. His reply was in the memorable words: ''I am a small man, I have little influence, but you tell your master, King George, that, small as I am, England is not rich enough to buy me.''

This is the true ground; to sell his principles was to sell himself. ''No man can serve two masters.'' He must therefore make his choice, and it is this that makes or mars his personality. All men have nearly the same brain-power, but all men are not alike in the greatness of self-decision, and it is this that makes men great.

If we do wrong, our pride in ourselves should prompt us to confess the wrong. To acknowledge an error is one of the grandest proofs of personal power. One of the greatest sayings of Frederick the Great was his dispatch to the queen: ''I have lost a battle, and it was my own fault.'' To assume the responsibility of an action, to freely acknowledge failure, is the test of character.

2. It is right for a man to have pride in his family. ''Marriage is honorable in all'' is the divine decision. The relationship growing out of it is one of the most sacred in human life. A man has no business to go where he would not take his wife. The poor man who was troubled to know what men would do for a loafing-place if the saloons were abolished, had no pride in his family, and it would be well enough for him to be compelled to stay at home awhile.

Our sympathies have always been with the old Quaker who, educated in the theory of non-resistance, was tempted to break over by the villain who abused his wife and family. He offered him something to eat first, and then something to drink, but the offender declined both and went on with his abuse. The old Quaker finally said: ''Thee can abuse me as much as thee likes, but thee must leave my family alone. I have made thee a peace-offering and thou hast refused it; I have made thee a drink-offering and thou hast refused that. Now I will give thee a heave-offering.'' And he kicked him out of the house.

3. It is right for us to have pride in our friends. As a rule, the man who has no friends does not deserve any. The shepherd youth, David, made a friend of Jonathan, the son of the king. The man who is proud of his friendships has a great element of nobility in his character. We have always admired the way John wrote of himself as "the disciple whom Jesus loved." The sacred ties of friendship, knit by the entwining force of love, are a treasure that enriches and enlarges the soul.

> "You may talk of the friendships of youth and of age,
> And select for your comrades the noble and sage,
> But the friends that most cheer me, on life's rugged road,
> Are the friends of my Master, the children of God."

When Talleyrand was fleeing from France he reached England, and, learning that there was an American stopping at the hotel, he sought his acquaintance and requested that he give him a letter of introduction to some friend in America. The American said, with the most pathetic sadness: "I have no friend in all America!" "No friend?" said Talleyrand. "And who are you?" "My name is Benedict Arnold." And he turned away to hide his emotion.

4. It is right for us to have pride in our country. Paul said: "I am a Jew, of Tarsus, a city in Cilicia, a citizen of no mean city." Human government is authorized and ordained by the Lord for the "punishment of them that do evil and for the protection of them that do well." Patriotism, the love of country, is a virtue, and it should be cherished and exemplified by every Christian. The Psalms of David are full of the sentiment of gratitude to God for what He had done for the nation of Israel. A nation's history is a nation's pride and bond of union. The blood quickens in the pulse of the coldest man when he reads the story of the men who have honored the country of their birth, not in the time of war alone, but in the time of peace as well.

Should we go over the list of statesmen, soldiers, poets, preachers, philosophers, historians, scientists, inventors, it would do our hearts good to feel that, in the future history of the world, side by side will go down to posterity the names of Longfellow and Lincoln, Grant and Garfield, Webster and Whittier, Agassiz and Morse, Sherman and Campbell, Bancroft and Bryant, Sheridan and Holland, and the great host of others that time would fail us to name.

5. It is right for us to be proud that we are Christians. Paul says, "Our citizenship is in heaven," and, if so, why should we not take pride in it? To be a child of the eternal

King is that of which we should not be ashamed. There is too much apology on the part of Christians for their faith and hope in God.

When I was a lad I went to a class-meeting with my grandfather. He tremblingly arose and said: ''It is a great cross for me to stand up and testify to my faith in Jesus, but I feel that I must take up my cross and say a few words for His cause.'' After saying a few things he sat down as if he had passed through a trying ordeal. Not long after he took me to a political meeting, where there was a great crowd of people. They called on him to say something. He rose with a great deal of earnestness and said: ''I am proud to say a few words in honor of the hero of Lundy's Lane and of Mexico, General Scott!'' And he went on with a most eloquent tribute to his favorite candidate. On the way home I asked him: ''Which has done the most for you, General Scott or Jesus Christ?'' He asked, ''Why?'' ''Because you say you are proud to speak for General Scott, but it is a great cross for you to speak for Jesus.'' He looked at me in a strange way and said: ''You will find out when you are older, my son.'' I am older now, and still the question is unsolved.

You may pronounce your eulogies on all the great men of earth, and still the Christian can say: ''My Leader and Commander, Jesus the Christ, is greater than they all.''

If we are Christians, what are our possessions? We have an advocate with the Father, and if any man sins he may be forgiven; we have a Mediator between God and man, one who knows the thoughts and feelings of both; we have a High Priest made by the oath of God, after the order of Melchizedek; we have a Light which lighteth every man that cometh into the world; we have a Saviour who is able to save even to the uttermost; we have a good Shepherd who gave His life for the sheep; we have a King that shall reign until He has put all enemies under His feet; we have a triumphant Redeemer, one who holds the keys of death and the grave, who rules in the armies of heaven and in the nations of earth.

13. Invitation Hymn (**"There's a Great Day Coming"**).

14. Benediction.

WORSHIP SERVICE NO. 34

THEME: LOOKING ON JESUS

1. **Voluntary.**
2. **Call to Worship by Leader (congregation standing)—**

   "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted" (Isa. 49: 13).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   Let our souls live in Thee, O Lord, and we shall praise Thee. Let Thy judgments help us and we shall render unto Thee the glory due Thy name. May we honor Thee now and worship Thee in spirit and in truth. Amen.

5. **Hymn** **("Must Jesus Bear the Cross Alone?").**
6. **Scripture—**

   FIRST READER—"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste" (Isa. 28: 16).

   SECOND READER—"Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom" (Isa. 40: 10, 11).

   FIRST READER—"And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace" (Isa. 9: 6).

   SECOND READER—"And thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1: 21).

   FIRST READER—"For the Son of man is come to seek and to save that which was lost" (Luke 19: 10).

SECOND READER—"Him that cometh unto me I will in no wise cast out."

FIRST READER—"I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14: 6).

SECOND READER—"For as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5: 26).

FIRST READER—"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12).

SECOND READER—"If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world" (John 12: 47).

7. Prayer—

Our Father and our God, we thank Thee that we are permitted to be Thy children and to call Thee Father. Help us to have the one aim of honoring Thee and obeying Thy will. As with the eyes of faith we look upon Jesus Christ, our Lord, may our hearts rejoice in Him. Deliver us from the weaknesses to which we are subject and the sins that so easily beset us. Broaden our sympathies, O Lord, and clarify our vision that we may see and feel the need of the world to look upon Jesus. Grant that we may listen to to-day's sermon with attentive minds, in Jesus' name. Amen.

8. Communion Hymn **("When I Survey the Wondrous Cross").**

9. Communion—

Thanksgiving before breaking the bread:

O God, our Father, we know that it is life eternal to know Thee, the only true God, and Jesus Christ, whom Thou hast sent. Sincerely we thank Thee for this bread which helps us to know our Saviour better, and as we look upon Him we also know our own unworthiness. Forgive us, Lord, and save us in His name. Amen.

Thanks before giving the cup:

As we partake of this cup of blessing, our Father, help us that we may be nourished in spirit by our faith in the cleansing power of the blood it represents. We ask this favor in the name of Him who was delivered for our offenses. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY EDWIN R. ERRETT

TEXT: "And they sat and watched him there" (Matt. 27: 36).

IT is nine o'clock on the morning of a spring day. The coolness of the morn has already begun to turn to the heat of noonday. In and about the city of Jerusalem are something like three million people gathering for the great annual feast of the Jews. The city is overcrowded. There is no longer room in the inns. Upon the hills all about are booths and tents. The olive orchards are open, and there many of the pilgrims are spending the nights.

The spot of particular interest just now is a round hill outside the city wall and near the public road. There a great mob of people is milling about. They make what is a strange spectacle to our eyes, for they are raising three crosses. They have just nailed three human beings to wood and hung them up before their hungry eyes, to die in the heat of the noonday sun. With the heartless and brutal curiosity that exists in the depths of all human nature, this mob now sits down to watch the agony. Brutal curiosity it is. How long will these men live? What will they say? What will they cry? How will their intense suffering express itself?

The crowd is particularly interested in the one who hangs in the midst. Those on either side are but bandits, brigands whom the Romans have captured and are thus summarily dispatching. But this one in the midst is unique. He came from back in the hill-country of Galilee, and His followers claimed Him to be the long-looked-for Messiah of the Jews, the Christ.

''And they sat and watched him there.'' While they watch Him, let us watch them. Let us note how the different characters show themselves by their attitude toward this crucified Nazarene, and let us remember that it is not *what* one sees, but *how* he sees it, that reveals his character.

The Rulers.

Here, first, are the rulers. Mere politicians they are. Back and forth at the foot of the cross of this thorn-crowned One they strut. Talk *to* Him they will not, but in their little, mean souls they talk *at* Him. It is their hatred that has put Him upon this cross. It is not that He has done them any injury.

It is not that they could not understand His teaching. Better than any one else of the time, they understand that His message contradicts and must finally overthrow all their petty formalism, literalism and hypocrisy.

Now they profess to be clamoring for proof of His divinity: ''Let him come down from the cross and we will believe.'' They lie. They are such as would not believe, though one come from the dead. It is their *wills,* not their *minds,* that need to be surrendered.

Many modern men and women have looked upon Jesus just as carefully and just as intelligently as did these rulers. They understand Him. They know what His teaching means; intellectually, they are ready to accept Him, but because He interferes with their plans, because He would hurt their business, because He interferes with their social position, because He would do away with their politics, they *will* not have Him. After a fashion they hate Him, and were He to come into our town to-day they would crucify Him.

The Mob.

But along with these rulers is the great rabble that followed the lead of the politicians, crying, ''Crucify him,'' when told to do so, and now sits here with the beastly curiosity to see what is to come to pass. They do not hate Jesus, neither do they love Him. They have liked to follow Him and see His miracles and eat the bread He miraculously provided. They expected Him to be the Messiah. They expected Him to lead a great revolt against Rome. Had He put Himself at the head of a revolutionary army and led them out to overthrow the Roman Empire, they would have died for Him; but, because He is here dying for them, they care nothing for Him, except perhaps to see whether He will, upon the goading of their taunts, perform another great miracle by coming down from the cross.

There is also the making of a mob in our town—a mass of fickle people who think the way they are told to think, and cry the way they are told to cry. The motto of their lives is: ''Everybody's doing it.'' The one thing they fear: ''What will people say?'' Hell for them means to be out of style, not only in dress, but in actions and in thought. Were Jesus to come to-day and ''the ruling class'' to crucify Him, there would be a great rabble doing just what the rabble of old did. They would not understand nor think for themselves.

The Roman Soldiers.

There at the foot of the cross sit the four men who drove the nails through those hands and feet. Their hands are bloody. But it is nothing to them; they are steel-hearted. This sort of thing is a matter of course. Even this Jesus is but a despised Jew who thought Himself a king.

Indeed, they have just nailed up at the top of the cross the inscription written by the governor, declaring Him to be crucified on the charge of being the Jewish king. When they come to their lunch they offer Him a taste of their sour wine. They show Him this mock sociality and invite Him to join them in their meal. They have already divided among themselves the last of His clothes.

This same sort of character exists in our community and elsewhere—a hard, heartless, superficial, worldly character that can look upon the finer things with unconcern, and get rid of them when they interfere with the ordinary course of things.

The Thief Who Believed.

But from one of those crosses comes the voice of a finer soul. One of the thieves has watched with growing thoughtfulness. At first he joined the mob in mocking the Nazarene, but he heard that same Nazarene pray for the forgiveness of all, even the soldiers and priests. He saw that this Jesus, who had talked of His kingdom and could face the rabble with serenity, must have had some more than temporary meaning in His words. Such strength of character must have a source deeper than anything merely human.

There are many among us who approach Jesus much as this thief did. They do not understand fully, but they see in Him something more than a man. They are touched by His wonderful love, and in a half-uncertain, somewhat confused way they pray that they may be remembered in the Master's kingdom.

The Centurion.

As they watched there came darkness. All the time from noon till three the land lay under a mysterious shadow. Then, from the center cross, the awful cry: ''My God, my God, why hast thou forsaken me?'' And finally the words: ''Father, into thy hands I commend my spirit.'' Life was gone hours before death ordinarily would come; then ''the earth did quake.''

Over yonder we see standing a handsome officer. We recognize him as the Roman centurion who gave command to the squad that crucified these men. A stern man he is, used to hardships, courageous, and knows courage when he sees it. He has watched all of this. He has been thinking deeply, and if we were to step up beside him now, we might hear him say quietly and almost entirely to himself: ''Truly this was the Son of God.'' He, too, had come to see that there was more than a mere man upon that middle cross. No mere human would have acted so.

Many there are in our local communities everywhere who see the Christ, understand Him, are willing to admit Him to be the Son of God, but who never do more.

The Disciples.

There is still a little group standing near the cross, unable to understand it all. They are broken with grief, dazed beyond hope, confused until they almost stagger; for they loved Him. They had truly hoped that this was He who would redeem Israel, but they could even give up that hope if only they might still have *Him*—for their devotion was more than intellectual. They not only believed Him, they believed *in* Him, and, above all, they loved Him.

They, too, had thought He meant to establish a worldly kingdom, but, despite their disillusion, they will love on, and ultimately this love will save them and bring them to an understanding.

Oh that we may all be of the group who, even though we can not now understand, will follow Him devotedly. ''Some day we'll understand!'' We shall know what He meant when He said: ''And I, if I be lifted up from the earth, will draw all men unto myself.'' My friend, to-day will you not hear His voice and come to Him?

13. Invitation Hymn **("I Am Coming to the Cross").**

14. Benediction.

WORSHIP SERVICE NO. 35

THEME: THE SIN OF FACTIONALISM

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Ps. 100: 4).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   Reverently we enter upon this period of our worship, O God, and humbly we invoke Thy presence and Thy blessing. Cleanse our hearts and minds of all impure motives and wrong thinking. Lend us Thy strength whenever our souls are in need, we pray in Christ's name. Amen.

5. **Hymn** **("Sweet Peace, the Gift of God's Love").**

6. **Scripture—**

   FIRST READER—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1: 10).

   SECOND READER—"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother" (Matt. 18: 15).

   FIRST READER—"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established" (Matt. 18: 16).

   SECOND READER—"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18: 17).

FIRST READER—"If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12: 18).

SECOND READER—"And if a kingdom be divided against itself, that kingdom cannot stand" (Mark 3: 24).

FIRST READER—"And if a house be divided against itself, that house cannot stand" (Mark 3: 25).

SECOND READER—"I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16: 17).

FIRST READER—"For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8: 6).

SECOND READER—"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5: 22, 23).

7. **Prayer—**

Our Father and our God, what are we that Thou shouldst be mindful of us? We can not understand why Thou shouldst heed our petitions until we remember that man was created in Thine own image, and that through Christ we may be partakers of the divine nature. In the light of Thy goodness, our Father, make us ashamed to be factious. Teach us to practice brotherly love. May we be of the same mind one toward another. Help us to live at peace with all men. We covet for ourselves the grace of forgiveness and seek Thy forgiveness of all our sins. We pray in Christ's name. Amen.

8. **Communion Hymn** ("Blest Feast of Love Divine").

9. **Communion—**

Thanksgiving before breaking the bread:
O God of our salvation, receive now our thanks for the great love of our Lord. Help us to see in the broken bread the striking emblem which He designed it to be—emblem of His undying love. Grant Thy gracious presence now as we partake of it, and help us daily to walk in close communion with Thee. Amen.

Thanks before giving the cup:
Likewise for the cup, our Father, and for the love it symbolizes, we thank Thee with all our hearts. Our sincere prayer is that we may be worthy in word and life. Help us to lead others to accept our Saviour. Forgive us and save us for His name's sake. Amen.

10. **Offering.**

11. **Hymn or Special Music.**

SERMON BY ARTHUR W. HIGBY

Text: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but . . . by good words and fair speeches deceive the hearts of the simple" (Rom. 16: 17, 18).

IN order fully to appreciate the sin of factionalism, it is necessary to remind ourselves that it is a sin against the church, which is the body of Christ, and therefore is a sin against Christ. Jesus Christ purchased the church with His own blood. Therefore the church is a divine institution composed of members who believe that Jesus Christ is the Son of God, and who desire to participate in His kingdom and to be called Christians, and who by adoption into His family seek to possess a Christian character.

But some Christians remain babes in Christ, and these sometimes act childishly, if not worse, and stir up strife in the church family. Others become enamored of false doctrines and wish to introduce them into the teaching of the church, and, while pleading for unity, they cause division within the congregation. Love, not hatred, is the Christian emotion; but love of the truth and love of the brethren should go hand in hand.

Some Christians, instead of being concerned for the welfare of Christ's body, are more concerned about their own plans and ambitions. Instead of remembering that the church is set for the defense and confirmation of the gospel and is engaged in a warfare with evils without, they start a war within the church and create factions to serve their own ends. Against such there are many warnings in the New Testament Scriptures.

1. The Nature of the Church.

Jesus Christ built His church and commissioned it to "make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things" commanded by the Christ, and promised His presence to the end.

In the Acts we are told that Jesus Christ purchased the church with His own blood; therefore it is His property, and not man's. It is a divine institution, with members that also are bought with a price and are not their own. Being baptized into Christ, they are adopted into His family, and Christ's purpose for them is that they shall receive the divine nature and live a spiritual life. This does not mean that they shall cease to live in the flesh, but as Paul says: "The life which I now live in the flesh I live by the faith of the Son of God."

The divine family thus constituted is a sacred thing, and we are told that the Spirit of God dwells within it. Paul says that "if any man destroyeth the temple of God, him shall God destroy." Factions destroy this temple.

2. The Christian Character.

The inspired writer of the Galatian Epistle has named the works of the flesh. He does not imply that this list is exhaustive, but it is bad enough and complete enough: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."

Sex looseness and free love are marks of a perverted human mind; but we are not so quick to recognize that jealousies, antipathies, hatred, strife, wrath, envyings and mental sins may be more deadly and more diabolical than the sins of the flesh. Fleshly sins man commits against his own body, but those devilish sins he commits against the body of Christ. "They which do such things shall not inherit the kingdom of God." Jesus Himself said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

"The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." This is the fruit which Christ expects His followers to bear. These are the fruits that should mark the Christian character. And these are not the fruits of the factious man.

3. The Viciousness of Factional Strife within the Church.

Jesus said: "Blessed are the peacemakers: for they shall be called the children of God." The factious man is the opposite of the peacemaker. The factious person stirs up strife and contention in the church. In Rom. 2:8 Paul speaks of those who are contentious and obey not the truth. Those who obey not the truth of God substitute their own will for the will of

God. If the church-member has a quarrelsome disposition and a tendency to foment strife and discord, he will refuse to submit to the word of God and will not obey the divine will. Against such the apostle threatens divine wrath, indignation, tribulation and anguish.

One object of Paul in writing the Epistle to the Romans was to promote peace and fellowship between the Jewish and the Gentile factions within the church. The apostle appears unwilling to leave the subject, and before closing the Epistle, even after he has apparently finished dealing with the topic, he gives another charge in the sixteenth chapter, which we have as our text to-day.

''Good words and fair speeches'' denote flattery. The factious person always gives special attention to those whom he wishes to influence. He uses deceit, the weapon of Satan, as his own weapon. The simple are the unsuspecting. People who are not themselves trouble-makers may be very unsuspecting of the factious person, and, being easily deceived and misled, may be induced to take the wrong side in a church disturbance, which, instead of edifying the body of Christ, helps to destroy it.

I was a student minister at one time in a community where nearly all the population attended the same church. One man somehow got the idea that his word ought to be law in that church, and, because the congregation did not agree with him, he put new locks on the doors and posted placards saying there would be no services until further notice. When I went to hold services I found a crowd waiting outside, with the church closed against them. Going to a justice of the peace, I explained the situation and asked permission to open the doors. The doors were opened, the bell rung, the services held as usual. Just as the service closed, the man who put the locks on the doors came rushing in and shouted: ''I will have you arrested for lock-breaking.'' He was ordered out of the building and told that his office would be declared vacant. It was, and the church had peace without the officious member. Some may think the student minister had more nerve than sense; but at any rate the church was saved a long-drawn-out quarrel and was lastingly benefited.

4. The Christian's Treatment of the Factious Person.

The factious man is usually vicious and must be dealt with sternly, just as the law must deal sternly with wrong-doers. The saddest mistake a congregation can make is to sympathize with and encourage the factious leader. Sometimes it is thought that by electing such a person to office within the church it will improve him. But experience shows that he usually makes use of his official position to make more trouble.

The Scriptures are quite explicit upon the subject of what to do with factious persons. They are to be rejected and left alone. But first they should be remonstrated with. Jesus tells us how to proceed: ''If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.''

We have suffered much by not following explicitly the directions of our Lord. In the church of the apostles discipline was undoubtedly a marked feature, but for various reasons the congregations of to-day do not wish to enforce discipline, and they suffer accordingly. Paul counseled the Corinthian church that with the authority of Jesus Christ that congregation should deliver the wrong-doer to Satan (1 Cor. 5:4, 5). And in the last verse of the same chapter the apostle gives command that the congregation should put away from among them that wicked person.

In restoring the New Testament church we have put the soft pedal on church discipline, and the church of to-day suffers because of the lack of a few object-lessons to remind the unspiritual in the congregation that factionalism is a sin against the body of Christ.

13. Invitation Hymn **("Just as I Am").**

14. Benediction—

The peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus. Amen.

WORSHIP SERVICE NO. 36

THEME: THE CHRISTIAN'S ANCHOR

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Ps. 100: 4).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   O God, on the altar of Thy great love we lay this service of worship. Wilt Thou be so graciously present that the memory of this hour will give us strength to meet temptation and win every victory over self throughout the coming week? We pray in Christ's name. Amen.

5. **Hymn** **("Will Your Anchor Hold?").**

6. **Scripture—**

   FIRST READER—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1: 3).

   SECOND READER—"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1: 13).

   FIRST READER—"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5: 2).

   SECOND READER—"And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope" (Rom. 5: 34).

   FIRST READER—"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" (Rom. 5: 5).

SECOND READER—"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Rom. 8: 24.)

FIRST READER—"For if we hope for that we see not, then do we with patience wait for it" (Rom. 8: 25).

SECOND READER—"For we through the Spirit wait for the hope of righteousness through faith" (Gal. 5: 5).

FIRST READER—"Our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace" (2 Thess. 2: 16).

SECOND READER—"That being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit. 3: 7).

FIRST READER—"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3: 15).

SECOND READER—"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit." "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister" (Rom. 15: 13; Col. 1: 23).

7. Prayer—

O God, we come to Thee in prayer believing. We believe in Thy goodness, Thy love, Thy mercy, Thy justice. Help us to open our hearts to Thy love and our minds to Thy truth. Bless our church life. We thank Thee for the faithfulness of those among us who are trying to train our children and young people to anchor their faith upon the Rock, Christ Jesus. Help us as neighbors to be neighborly, and as friends to be friendly, in such fashion as will bring honor to the cause of Christ. As we listen to the sermon today, give us clear minds and hearts free from guile. Forgive us and be with us to this end, we ask in Christ's name. Amen.

8. Communion Hymn ("Blest Feast of Love Divine").

9. Communion—

Thanksgiving before breaking the bread:

With sincere gratitude, our Father, we partake of this bread, left as a memorial by our Lord. May the recollection of the Saviour's request strengthen our faithfulness to Him in motive, word and deed. We desire better fellowship with one another and real communion with Thee, in the name of Christ, our Lord. Amen.

Thanks before giving the cup:
We thank Thee, O God, for the love expressed and perpetuated in this memorial. Put it into the hearts of careless and indifferent disciples of our Lord and Master to renew their faith and their faithfulness. May we through our stedfastness help others to be stedfast, in the Saviour's name. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY MARK COLLIS

TEXT: "Which hope we have as an anchor of the soul, both sure and stedfast" (Heb. 6: 19).

WHAT a blessing is hope in this world of trial and disappointment! It shines like a bright star on the darkest night. ''Hope springs eternal in the human breast.'' How dull and stale this world would be without hope! What stagnation of human effort there would be if men were not allured by the desire and the expectation of better things!

Have things gone wrong with you? Have you been disappointed in the outcome of some undertaking? Have you fallen short of your high standard? Don't despair. Don't talk about discouragement. To be discouraged is to be without heart. Surely no one who is blessed with health, good sense and opportunities should ever be without heart. Our failures, whatever they may have been, should prompt us to look for their cause and profit by our mistakes.

Has a kind Providence blessed you with success and happiness? Don't be satisfied. Hope for still greater success and greater usefulness. Never be satisfied while there is something better attainable. Resolve to be more thorough in your studies, more careful in your workmanship, more accurate in your professional knowledge and skill.

"Good, better, best;
But let it never rest
Till the good is better,
And the better best."

But the Christian is peculiarly blessed with a hope that others do not enjoy. God is the God of hope. ''Happy is he

. . . whose hope is in the Lord'' (Ps. 146:5). Let us not think that the Christian's hope looks only to the life beyond, that this world's a wilderness of woe and there is nothing to hope for here. What a mistake!

The heroes of the Old Testament were invariably men of great expectations, of strong hope. Paul said that Abraham ''against hope believed in hope, that he might become the father of many nations.'' God promised Abraham a son whose descendants should be as the sands upon the seashore, and through them ''all nations of the earth'' should be blessed. Abraham desired above all things to have that son and to inherit that promise. He expected to have that son because God had promised. His faith never wavered. He hoped against hope when a man without faith would have given up. Finally his patient waiting was rewarded and the long-expected son was born.

In the darkest days of Israel's history it was hope that sustained the people of God. Isaiah, Ezekiel, Jeremiah, Daniel and all the prophets looked for the deliverance of God's people and the glories of that kingdom which the Messiah would set up. And in those days of shame and suffering every Jew who trusted in the God of Jacob was cheered by the same glorious hope.

But how much more precious is the hope of the Christian —a hope that is founded on the better promises; a hope that has to do with things that belong to this life as well as that which is to come! This hope beckons us on to nobler achievements, to richer experiences. ''Hope, as an anchor firm and sure, holds fast the Christian vessel, and defies the blast.''

The real Christian is never satisfied with what he is or what he has accomplished for his Master. He knows that he has not yet attained. But he stretches forward to that for which he was apprehended of Christ Jesus. He desires to be more like Christ, to bring forth more abundantly the ''fruit of the Spirit,'' to seek more diligently the things that are above, to bring more souls to Christ, to encourage and help more and more his fellow-Christians, to be more kind and gentle, and to make this world the better because he has lived in it. That is his desire. And with a resolute purpose and an abiding faith in Him who never fails His children when they trust Him, he expects to accomplish all these things.

Will there be no dark days, no mistakes, no failures? Of course there will be. Paul had them. All God's children have had them. But there should be no despair. God lives, and all things work together for good to them that love Him. At such a time it is comforting, not to look at the things that are seen, but at the things that are not seen, for it is the things not seen that are eternal.

Paul wished to go to Rome. It was his earnest desire to preach the gospel there. His hope was realized, but not as he expected. He went a prisoner. But opportunities came to him in chains that he would not have enjoyed as a free man. Through his preaching Christians were made among the prætorian guard. Saints were found in Cæsar's household. The wonderful prison Epistles were written. A martyr's crown was won. God knew best.

Great missionaries have been men of hope. Carey, Judson, Morrison, Paterson, were men who desired much and expected much because they trusted God. ''What are the prospects?'' one was asked. ''As bright as the promises of an unfailing God,'' was the reply. Seven years on the missionary field and no convert, yet the request was made: ''Send us a communion set.'' ''Why? You have no converts.'' ''But we have God's word. That word will not fail.'' Unconquerable hope!

Then, there were Garst, Shelton, Loftus, Eldred and others whom we have known and loved. Great men of great hope!

And think of Cunningham offering himself as a foreign missionary a quarter of a century ago, only to be rejected because it was said his health would not justify sending him. He applied again and again, only to be refused. But a missionary committee could not kill Cunningham's hope. He went under his Master's commission. The traveler to-day sees in the Yotsuya Mission, its self-sustaining churches, its Sunday schools, its Korean work and its numerous activities what undaunted hope will do. Every worth-while achievement of any kind is inspired by faith and great expectations.

Then, the star of hope shines beyond the grave. ''The righteous hath hope in his death'' (Prov. 14:32); ''the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel'' (Col. 1:5). It is the Christian's hope that he will then be completely purified from sin, that he will enjoy the companionship of his heavenly Father and his blessed Saviour, that he will meet and know and enjoy fellowship with his loved ones who have gone on before.

> "I know not, oh, I know not,
> What joys await me there;
> What radiancy of glory,
> What bliss beyond compare."

But will that be all? Will that be the consummation of God's purposes concerning us? Nay, nay. That will hardly be the beginning. Some have said that faith and hope have no place in heaven; that there

> "Faith is changed to sight,
> And hope to glad fruition."

What a mistake! For as long as eternity endures, the saved will delight in their trust in God and in Him who redeemed them with His precious blood. Omnipotent wisdom and goodness will have more and more blessings to bestow upon those who are finding their highest joy in doing God's will. Yes, the star of hope will shine on with increasing effulgence eternally.

Beloved, think what you will have to look forward to after you have gone to be with the Lord. Think of that glorious time when, with all the glorified saints and an innumerable company of angels, you will return with your Saviour and will join in that triumphant shout: ''O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ.'' It was the hope of Christ's second coming that thrilled the early Christians.

13. Invitation Hymn **("There Is a Fountain").**

14. Benediction.

WORSHIP SERVICE NO. 37

THEME: THE UNPARDONABLE SIN

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

"Seek ye the Lord while he may be found, call ye upon him while he is near." "The Lord is good unto them that wait for him, to the soul that seeketh him" (Isa. 55: 6; Lam. 3: 25).

3. **Response by Congregation—**

"I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

Bow down Thine ear, O Lord, and hear our petition for Thy presence and Thy blessing. To Thee we dedicate ourselves and our worship. In Thee we live and move and have our being. From Thee we seek forgiveness and guidance always, in Christ's name. Amen.

5. **Hymn** **("It Pays to Serve Jesus").**

6. **Scripture—**

Both readers will read the following passages in unison, being careful to keep together.

"Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4: 23).

"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15: 19).

"Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51: 10).

"Hide thy face from my sins, and blot out all mine iniquities" (Ps. 51: 9).

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7).

"For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8: 14).

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6: 7, 8).

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us" (1 Thess. 5: 9, 10).

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (1 Pet. 3: 12).

"Submit yourselves therefore to God. Resist the devil, and he will flee from you" (Jas. 4: 7).

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1: 12).

7. Prayer—

Almighty God, our Father, we thank Thee that the clouds of sin, evil and ignorance that sometimes bear down upon us are always shot through with Thy love. We especially are thankful that it is our privilege to have a part in giving to the world the gospel of light, of hope and of joy. Help us to show to the young people the attractiveness of truth and right thinking. Help us to make children see the beauty and strength of right living. Never leave us nor forsake us, O Lord, for our responsibility is greater than we can bear alone. Forgive us of sin and save us, in Christ's name. Amen.

8. Communion Hymn **("Break Thou the Bread of Life").**

9. Communion—

Thanksgiving before breaking the bread:
Father in heaven, we thank Thee for this memorial. Bless us as we partake of the loaf. Feed our souls with the bread of life, that we may be strong in things worth while. As our Lord died for us, may we live for Him in daily faithfulness. In the name of our Saviour we ask it. Amen.

Thanks before giving the cup:
It is with increasing gratitude, our Father, that we gather at this table from Lord's Day to Lord's Day. We can not thank Thee enough. We see in Thee the source of every good. Be with us as we try to show our gratefulness in our daily lives, we ask in the name of Jesus Christ, our Lord. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY R. L. PORTER

TEXT: "There is a sin unto death" (1 John 5: 16).

THERE are four distinct references in the Bible to an unpardonable sin. They either refer to one and the same sin, or else there is more than one unpardonable sin. It being generally agreed the Scriptures teach there is only one such sin, then no interpretation of any one of the four references is correct if it can not be harmonized with an interpretation of the other three. In order to reach a conclusion as to what the unpardonable sin is, we must consider all of these references together, in order that we may get all of the facts before us.

The first reference is Matt. 12: 22-32 (parallel passages, Mark 3: 22-30; Luke 12: 8-10). Analyzed, we have these facts: The Pharisees, not willing to credit Jesus with power to cast out demons, accused Him of casting them out by the power of Beelzebub. Jesus denied this and told them it was by the power of the Holy Spirit, a fact, no doubt, of which they were ignorant. They were attempting to discredit Jesus, and spoke against Him, not against the Holy Spirit. Jesus tells them that "whosoever shall speak a word against the Son of man, it shall be forgiven him;" in fact, "every sin and blasphemy shall be forgiven unto men, but the blasphemy against the Spirit shall not be forgiven." He does not state what constitutes the blasphemy against the Spirit, but indicates that it includes speaking against Him. He does not accuse the Pharisees of having committed it, but warns them against committing it.

The second reference is Heb. 6: 4-8. Analyzed, we have these facts: Here is described an unpardonable sin. We are told it is unpardonable because, when men commit it, "it is impossible to renew them again unto repentance." It is described as a sin against light and against personal experience. We are told that those guilty of it "were once enlightened," had "tasted of the heavenly gift" (perhaps the forgiveness of sins is referred to), had been "made partakers of the Holy Spirit" (the "gift of the Holy Spirit," Acts 2: 38), had "tasted the good word of God'' (come into realization of the promises of God), ''and the powers of the age to come'' (a foretaste of the spiritual dynamics of the life to come), ''and then fell away.''

''Fell away'' from what? From everything implied in the above description. To what extent did they fall away? They did not simply fall into sin after having become Christians. They crucified ''to themselves the Son of God afresh, and put him to an open shame.'' When Jesus was crucified, those who crucified Him did so because they rejected Him as the Saviour, rejected Him as the sacrificial Lamb of God, rejected His deity. In spite of the fact that the people referred to here in Hebrews had had personal experience of His saving power, they ''fell away'' to the extent of denying that He had such power, in that they crucified ''to themselves the Son of God afresh, and put him to an open shame.''

The writer illustrates this by land under a high state of cultivation, which enjoyed favorable seasons, and, while bringing forth good fruit, suddenly ceased to bear such, and produced thorns and thistles instead.

The third reference is Heb. 10:26-29, which, analyzed, gives the following facts: A description of a sin for which ''there remaineth no more sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.'' It is called a ''wilful'' sin, a sin against light and knowledge, because the guilty are said to have committed it ''after'' they had ''received the knowledge of the truth.'' It is a sin of such nature that one who commits it is said to have ''trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing,'' and in doing this he ''hath done despite unto the Spirit of grace.''

The fourth reference is 1 John 5:16. Analyzed, we have the following facts: There is a ''sin unto death.'' It is useless to pray for one who commits it.

Summarizing these facts, we conclude that the ''blasphemy against the Holy Spirit'' is doing ''despite unto the Spirit of grace.'' That this involves an attitude of mind and heart as well as spoken words; that the sin can be committed only by those who have heard and accepted the testimony of the Spirit concerning the mission, merit and atoning work of Jesus, who, under the convicting power and influence of the Spirit, have obeyed the gospel, received remission of sins—the heavenly gift—become partakers of the Holy Spirit which dwelt in them, received fulfillment of promises of God, and enjoyed a foretaste of the spiritual powers of the life to come; that the ''blasphemy against'' and the doing ''despite unto'' the Spirit consists of a willful and deliberate denial of one's own experience, and of the Holy Spirit's work in connection therewith. In putting Christ to an open shame, crucifying Him to themselves afresh, they deny His blood atonement, counting His blood an unholy thing, thus trampling Him underfoot.

In doing this they not only reject Him, but they do ''despite unto'' and ''blaspheme'' the Holy Spirit who enlightened them by bringing them to a knowledge of the truth through the good word of God; who convicted them of sin; who led them into obedience and forgiveness of their sins; who entered their lives as a precious gift and caused them to partake of Him and His fruits and of the spiritual possibilities of the life to come. Denying and blaspheming His work in their own lives and experience, they reject the ''blood of Christ, who through the eternal Spirit offered himself without blemish unto God,'' through which their consciences had been cleansed from dead works to serve the living God (Heb. 9:14). They thus put themselves beyond the reach of the sacrifice for sins; ''there remaineth no *more* sacrifice.'' It is not a question of simply rejecting the sacrifice; it is a question of accepting the sacrifice, experiencing it and then repudiating it. It is a ''sin unto death.'' ''It is impossible to renew them again unto repentance.'' They willfully committed spiritual suicide.

This sin may be illustrated by a lamp. The lamp may burn dimly or even go out because of lack of oil, because of a short wick, because of a smoked chimney, because of clogged ventilation in the burner, because of a strong draft through an open door or window. But any or all of these defects can be remedied. But if there are no drafts, if the chimney is clean, if the wick is trimmed, if the burner has good ventilation, if the wick is long, if the bowl is filled with a fine grade of oil, if the lamp is lighted and burning, and under all these conditions unaccountably goes out, what is left that can be done to that lamp to make it give light?

Another illustration: A watch may stop running because of a broken spring or wheel which may be replaced; because it is clogged with dirt, but it can be cleaned; because it is ''run down,'' but it can be rewound. If, however, that watch is well cleaned, oiled, wound, with all parts in good working order, well regulated, wheels and hands going around as they should —if under such conditions that watch suddenly were to reverse itself and all parts should start turning in the opposite direction, it would be valueless as a watch. You could replace it, but that watch is useless beyond repair.

The letter to the Hebrews contains more details than any other part of the Scripture about this unpardonable sin, because the Hebrew Christians were more likely to commit it than others. This was due to the aggressive work of the Judaizers who exalted Moses above Christ.

There is more danger of Christians falling into this sin today than at any period in modern times, due to the aggressive work of a certain class of self-styled ''modernists'' or ''liberals'' who deny Jesus' deity, scoff at the idea of His blood atonement and His bodily resurrection, and who, if they were ever truly enlightened, obedient Christians, have by their present position crucified Him to themselves afresh—have done despite to the Spirit of grace. Let us hope that those in pulpit and pew who now denature the gospel and try to neutralize the cross of the Saviour have never known His saving power, for in that case they still have hope; otherwise, according to the Scriptures here cited, they have sealed their own doom.

Let us do away with deceitful philosophies by holding fast to that which has proven itself infinitely better—faith in Jesus Christ, our Saviour.

13. Invitation Hymn **("Where He Leads Me, I Will Follow").**

14. Benediction.

WORSHIP SERVICE NO. 38

THEME: CHRIST OUR MASTER

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Seek ye the Lord while he may be found, call ye upon him while he is near." "The Lord is good unto them that wait for him, to the soul that seeketh him" (Isa. 55: 6; Lam. 3: 25).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   Our heavenly Father, we know that without Thee we can do nothing. We are grateful, therefore, for the promise that, if we meet in Thy name, Thou art with us, even though we be but few in number. Make this service Thine, O Lord, and bless us, we pray in Christ's name. Amen.

5. **Hymn** **("O Worship the King").**

6. **Scripture–**

   FIRST READER—"I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2: 2).

   SECOND READER—"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5: 31).

   FIRST READER—"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 14: 9).

   SECOND READER—"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1: 21).

   FIRST READER—"Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2: 9).

SECOND READER—"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Phil. 2: 10).

FIRST READER—"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 11).

SECOND READER—"The blessed and only Potentate, the King of kings, and Lord of lords" (2 Tim. 6: 15).

FIRST READER—"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (1 Pet. 3: 22).

SECOND READER—"The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11: 15).

FIRST READER—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. 5: 12).

SECOND READER—"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will" (Heb. 13: 20, 21).

7. Prayer—

Our Father in heaven, we thank Thee for the assurance we have for eternal life through Jesus Christ our Lord. We praise Thee for the changes wrought by Thy word and Thy Spirit in all who seek Thee in truth. We pray that there may be manifested in our life, daily, the attributes and traits of character which result from the faithful submission of a disciple to his Lord. Grant that our fellow-men may behold Thee at work in us, and that through Thy power we may ever prove a blessing to others, through Jesus Christ our Lord. Amen.

8. Communion Hymn ("In the Cross of Christ I Glory").

9. Communion—

Thanksgiving before breaking the bread:

Grant, Lord, that in this symbol we may behold the true Bread that came from heaven, and was broken for us, that through Him we may have eternal life. May we be aware of His spiritual presence, not only now, but at all times in our life, to guide, bless and sustain us. May we serve our Master loyally as He has blessed us abundantly. Forgive us all our sins in Christ's name. Amen.

Thanks before giving the cup:
Lord, wilt Thou bless this cup to our spiritual uplifting. May we behold in it the symbol of our salvation and the love of Him who gave Himself freely that we may be redeemed throughout eternity. Hold us ever true to Him and grant that we may always reflect in some measure the love which He showed toward us in His self-giving. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY FREDERICK J. GIELOW, Jr.

TEXT: "It is no longer I that live, but Christ liveth in me" (Gal. 2: 20).

JESUS CHRIST has been portrayed in various roles. Ardent champions of socialism have sometimes heralded Him as their leader, while, on the other hand, ardent champions of the capitalistic economic *regime* have heralded Him as their leader. In one instance an author openly stated that Christians are worshiping an "unknown Christ," and that the One whom they worship in ignorance, he now comes to declare unto them! And his picture of the Messiah is that of a successful advertising man!

If much confusion results from interpretations of the life of Christ that are not fully in accord with the facts of His life, it is evident that a narrow view of the facts actually recorded in the New Testament is likely to produce even more serious confusion of thought concerning the character of the Master.

Much of the controversy revolving about the teachings and life of the Lord results from a satisfaction in a partial view of that life and of His teachings. Generally just those points and facts are weeded out which fit the preconceived notions of the one who does the weeding. It is important for us to recognize the many-sidedness of the life of Jesus, its fullness and the variations of conduct according to the particular demands of whatever situation might have confronted Him.

Christ was an extremist who refused to narrow down His life to a drab uniformity of action. Anger and compassion, hope and depression, find themselves expressed vigorously in His life as the occasion might demand. He was not controlled at all times by the same uniform expression of temperament or attitude.

Nevertheless, in all that He did He never became a slave to the expressed attitude of the occasion. When the flash of anger was manifested against the money-changers in the temple, had He lost His temper or succumbed to the power of anger, He would have forfeited the respect of His fellow-men on that occasion. Instead of this, however, He kept control over His anger. Knowing how to use it, He proved Himself to be the Master of all things at all times.

Nor was His compassion toward offenders and pardon for sinners to be compared with the indifference toward sin of which a pagan might be guilty. Jesus had full knowledge of the danger and consequences of sin, and never permitted an insipid sentimentality to control Him. He used compassion, just as He used anger, when the occasion required it to be brought into play; but under all circumstances He proved Himself to be the Master.

The self-control manifested by Christ is a trait of character for which every one of His disciples ought to strive. It is a mistake, however, for any man to expect to attain it of his own accord. It is only through a unification between the individual man and his Lord Christ Jesus that this condition can be brought about by the Lord. Unlike the poet Henley, who claimed to be the master of his fate and the captain of his soul, the Christian looks confidently to the Author and Perfecter of faith, realizing that apart from Christ he can do nothing. Self-control for the Christian, then, means a control over the self by the Master, Jesus Christ.

Man's entire being needs to be brought into subjection to divine power. This includes the biological, the intellectual, the volitional, the spiritual, the emotional—in fact, every aspect of his nature. I say this although recognizing the unitary nature of man's being.

We were told by Christ that God is to be loved with the whole heart, soul and mind. How many people are afraid to bring their minds into subjection to divine perfection! How many are willing to limit its scope to the realm of things ascertainable through sense perception and make no room for divine revelation whatsoever! Such people become voluntary slaves to human intelligence and narrow down their experiences and lives accordingly. The Christian, while using his God-given reasoning powers, nevertheless subjects it, together with all else in his life, to the domination of God, who is perfect. He thus places himself under the control and guidance of God. This is self-control in the Christian sense.

In like manner the emotions are to be used and are a valuable asset. I pity the man who is such a cold-blooded rationalist that he has no room in his life for the finer emotions such as love and devotion. I pity the slave to reason who knows nothing of what love has to offer the human being! But I also pity the slave to emotions who allows but little expression for his reasoning powers! Both are slaves to a limited power and to be pitied. The Christian, being a slave to Christ, the universal, perfect and eternal Son of God, can rejoice in the fullness of life that is guaranteed to him if he lives a life in oneness with his divine Lord.

Furthermore, one's motives and purposes and aims need to be directed by the divine Guide. Like Christ in the Garden of Gethsemane, the Christian must be able to pray: "Thy will be done rather than my own!" We are prone to admire the man or woman who shows poise on every occasion. We often fool ourselves into thinking that such a person is blessed with self-control. It all depends on one's point of view in the matter. Many a man has shown poise on certain occasions in order to escape being detected in crime, or perhaps in order to gain some unfair advantage, or in order to give the appearance of control, although all the while he is motivated by an evil purpose. Some of the best poised men have been motivated by devilish purposes. On the other hand, some people show poise because of assurance and a good conscience. This is possible when Christ acts as Master over them

Merely developing a strong will power is of no avail to the one in quest of perfection. In fact, such a developed will may prove a serious impediment to a man unless he knows how to master it or how to have it mastered. This brings us back to the fundamental issue, and points once more to the need for a perfect Guide and Lord. This, we Christians believe, is found in Christ Jesus, whom we delight to honor as Lord, and to whose will we rejoice to bend without any equivocation.

On the other hand, man has the option of accepting the dominance of physical desires without any other motives in life except their own gratification. This seems to be the vogue with a certain modern school of psychology that has gained a prominent position in many of our modern universities. In this event man becomes a slave to physical desire. And the moment that he surrenders his position of servitude to such desire, he also surrenders his fundamental psychological position in favor of some intelligent purpose or some idea. And this may be imposed on him by himself, or by some other human being, or by Deity.

Thus it is apparent that, whether we wish to or not, we must and do serve some master. William E. Hocking, of Harvard, has said rightly that every element of freedom has some element of bondage. Do we demand freedom from the perfection which Deity offers us through Christ? Then we must content ourselves with the imperfection imposed upon us by prepotent desires or intellectual conjectures, as the case may be, and be satisfied with our slavery to them.

Do we seek security and surety in faith and life instead? Then do we gladly bend before the mighty Master who gives such assurance both in this life and in that which is to come. And by an interesting paradox we also gain true freedom through this acceptance of the perfect Lord. If the Son of God makes us free, then are we free indeed! And in this event we may say with the apostle: ''It is no longer I that live, but Christ liveth in me.''

13. Invitation Hymn **("Just as I Am").**

14. Benediction.

WORSHIP SERVICE NO. 39

THEME: CHRIST IN THE HOME

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Know ye that the Lord he is God: enter into his gates with thanksgiving, and into his courts with praise" (Ps. 100: 3, 4).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   Our Father and our God, we come before Thee with devout hearts and with minds open to Thy truth. Grant Thy blessings upon this service to the end that through it we may be builded up in the most holy faith once for all delivered unto the saints. This blessing we ask in the name of Jesus Christ our Lord. Amen.

5. **Hymn.**

6. **Scripture—**

   FIRST READER—"As for me and my house, we will serve the Lord" (Josh. 24: 15).

   SECOND READER—"I will walk within my house with a perfect heart" (Ps. 101: 2).

   FIRST READER—"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22: 6).

   SECOND READER—"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children" (Ps. 103: 17).

   FIRST READER—"Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19: 14).

   SECOND READER—"He took them up in his arms, put his hands upon them and blessed them" (Mark 10: 16).

FIRST READER—"Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house" (Luke 10: 38).

SECOND READER—"And she had a sister called Mary, which also sat at Jesus' feet, and heard his word" (Luke 10: 39).

FIRST READER—"And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house" (Luke 19: 5).

SECOND READER—"And he made haste, and came down, and received him joyfully" (Luke 19: 6).

FIRST READER—"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10: 45).

SECOND READER—"Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13).

BOTH READERS (in unison)—"Ye are my friends, if ye do the things which I command you" (John 15: 14).

7. Prayer—

O Lord, our Lord, our Strength and our Redeemer, by Thy divine providence we are privileged to meet again in the house of prayer. We not only crave Thy presence here and now, but we desire Thy guidance in taking care of our home life. Help us so to live as to make each of our firesides eloquent of Thy presence. We want our children and our young people to abide in Thy love and to seek to do Thy will. Help us in all the ways in which we need Thee, forgive our shortcomings, and save us in the name of Jesus Christ, our Lord. Amen.

8. Communion Hymn ("Blest Be the Tie that Binds").

9. Communion.

Thanksgiving before breaking the bread:

O Thou Giver of every good and every perfect gift, we thank Thee for Thy gift of eternal life through Jesus Christ. We thank Thee that He came to us as the bread of life, and we ask Thy blessing upon this loaf which to us is the emblem of His broken body. For His name's sake we ask it. Amen.

Thanks before giving the cup:

For this cup, our Father, we give Thee sincere thanks. Increase our faith, O God, and help us to show our gratitude by walking in the footsteps of our Lord. Forgive us and save us at last. For Jesus' sake. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY W. N. BRINEY

Text: "In my Father's house are many mansions" (John 14: 2).

THE marginal reading for ''mansions,'' in the Revised Version, is ''abiding-places.'' But neither ''house'' nor ''mansions'' nor ''abiding-places'' expresses what was in the mind of Christ. He must have been thinking of what we mean when we speak of ''home.'' There was no word in the language our Lord used that gave expression to the idea contained in our word ''home.'' Indeed, there was then no such institution, save as it had been created by His presence and His love. A home is more than a house, more than a mansion, more than an abiding-place.

> **"A house is built of brick and stone,**
> **Of posts and sills and piers;**
> **But a home is built of loving deeds,**
> **And stands a thousand years."**

The coming of Christ made the home possible, and His presence sanctifies all its relationships. In ancient times, among pagan peoples, there were fathers, but they were tyrants; mothers, but they were slaves; children, but they were chattels. But Christ in the home has changed all that.

Ah! yes, if heaven can be likened to anything on earth, it is to the peaceful rest and quiet joy of some home where Christ is known and loved.

No adequate definition can ever be given of the home, but here are a few which convey some idea of its sacredness and its joy:

Home is ''the golden setting in which the brightest jewel is mother.'' Home is ''a world of strife shut out, a world of love shut in.'' ''Home is the blossom of which heaven is the fruit.'' Home is ''the father's kingdom, the children's paradise, the mother's world.'' Home is ''the jewel-casket containing the most precious of all jewels—domestic happiness.'' Home is ''the center of our affections, around which our heart's best wishes twine.'' Home is ''a place in which the great are sometimes small, and the small often great.''

What has made these definitions possible? That which Christ has done to sanctify the abiding-place of the family. Go into any Christian home to-day and you'll find that the teachings of Jesus have inspired whatever is best in the literature, music and art that may be present. Go to the library, cut out from the books of the past nineteen hundred years every sentiment inspired by the life and teachings of Christ, and little that is worth while will remain. Look at the pictures on the walls. The masters have exhausted their genius in picturing scenes from the life of Christ. There is Raphael's ''Transfiguration,'' and there his ''Dresden Madonna;'' there is DaVinci's ''Last Supper;'' there hangs Guido's ''Christ's Agony in the Garden,'' and West's ''Christ Before Pilate;'' yonder is Rubens' ''Descent from the Cross.''

Go to the music-rack and see what theme the world's great composers have adopted for their masterpieces. Here you will find Handel's ''Messiah,'' and here Beethoven's ''Christ on the Mount of Olives.'' Here you will find that Mendelssohn's and Hayden's finest creations were inspired by Bible themes. Here you will find that music breathes its sweetest strains when linked with the name of Christ.

Yes, the sweetest and most beautiful things of the home have been placed there by our Lord Jesus Christ. And it is because of Christ's presence and influence that ''there's no place like home.''

There are in the home two classes to whom the presence of Christ means much—the aged and the young.

The most interesting group of any community is its young people; for they are just developing, and we do not know what Gladstones or Websters or Clays may be among our home boys and young men; nor what Willards and Nightingales may be among our girls and young women. It is not remarkable that Jesus should be interested in the youth of the world. Being a young man Himself, He was ever interested in the young of His day. He passed through all the stages of youth. See Him as He lies helpless in the manger; and, dear mother, as you look down into the innocent eyes of the little darling that you hug to your heart, let the thought that Jesus has sanctified the hours of infancy make you happy in motherhood.

As a boy, Jesus was bright and studious, and grew in wisdom and stature and favor with God and man. He is an inspiration to every schoolboy and schoolgirl in the home, for He was a student of the law, and upon a visit to Jerusalem was able to astonish the learned men of the Holy City largely because He had learned His lessons well.

As a young man we know little of Him until His thirtieth year. But we know that He learned the carpenter's trade, and we know that His work was done well. He probably spent fifteen years of His life familiar with the carpenter's tools. And no doubt many nights He went home from a day of hard work, weary, dusty, exhausted. Oh, ye myriad sons of toil, as day after day you sweat out your life for those you love, as you work in the dusty shop, as you stand wearily behind the counter, as you bear the heavy burdens of the farm, as you go about the daily drudgery of the home, is it not some comfort to know that Jesus is interested and sympathetic because He Himself knew all about the ''dull routine of daily toil''?

Yes, He was ever interested in the young members of the home. He took a little child to His bosom and used it to illustrate an important truth of His kingdom. He encouraged the mothers to bring the little ones to Him, saying in words of infinite tenderness: ''Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.'' He saw some little children at play upon the streets and used them to illustrate His teaching. He saw a funeral procession, stopped it and brought back a young man to life. He went to the ruler's house to restore to life a young girl. His friend Lazarus was a young man. When He would select men to whom to deliver the momentous task of carrying on His work after He had laid it down at the cross, He went not to the learned Sanhedrin—there is found no gray-bearded, experienced sage among His apostles—but He made choice from among men of about His own age.

He is precious to the young in the home because He understands the needs and struggles of youth. All the questions that come to the young as they stand on the threshold of life came to Him. There is no trial, no temptation, that He does not fully understand, for He was tempted in all points like as we are. The infinite tenderness with which He gives us the parable of the prodigal son, and the consideration with which He treated the rich young ruler, tell us that Jesus appreciates the temptations of youth and can strengthen young people in such an hour.

I have often thought of how seldom Christ came in touch with aged persons in His earthly ministry. But there are not lacking instances of where He was precious to the aged. An old and devout servant of the Lord, who had long been looking for the consolation of Israel, had the privilege of taking the infant Jesus in his arms in the temple; to him the Holy Spirit had granted the blessing of living until the Christ should appear. At the same time a woman of great age in the temple was present and recognized in the child Jesus Him who should be for the redemption of Israel. Thus at the very beginning of His earth life these two aged servants of God found Jesus precious even to their old age. Then, at the close of His life, she to whom Simeon had said, ''Yea, and a sword shall pierce through thine own soul,'' stood by His cross and realized the truth, the awful truth, of those words. She is now growing old. She has had years of anxiety and care, and these, with other sorrows, had probably bent her form and silvered her hair. Joseph was long since dead, perhaps, and she was crushed beneath a weight of sorrow. But Jesus does not forget her, and consigns her to the care of the beloved John.

Dear aged friend, Christ should be very dear to you. You are almost through with this world. Its most precious things you must soon give up. Nothing you have here will do you good in your old age except the precious love of Christ and the consciousness of His presence with you in the home. Your locks, frosted by the many winters of your earthly life, will soon reflect the sunshine of Christ's eternal presence. You will at no distant day be welcomed to a mansion, to an eternal abiding-place, to a house not made with hands, in the ''home over there.''

13. Invitation **("Lord, I'm Coming Home").**

14. Benediction

WORSHIP SERVICE NO. 40

THEME: THE PRODIGAL SON

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Enter into his gates with thanksgiving, and into his courts with praise" (Ps. 100: 4).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   Grant Thy blessing upon our meditations and our prayers, our Father. May this service meet with Thine approval and be a source of spiritual strength, we pray in the name of Jesus, our Lord. Amen.

5. **Hymn** **("Rescue the Perishing").**

6. **Scripture—**

   FIRST READER—"Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4: 23).

   SECOND READER—"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10: 10).

   FIRST READER—"A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isa. 44: 20.)

   SECOND READER—"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1: 18).

   FIRST READER—"The thought of foolishness is sin: and the scorner is an abomination to men." "He that hath no rule over his own spirit is like a city that is broken down, and without walls" (Prov. 24: 9; 25: 28).

SECOND READER—"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7).

FIRST READER—"Good understanding giveth favor: but the way of transgressors is hard. Every prudent man dealeth with knowledge: but a fool layeth open his folly" (Prov. 13: 15, 16).

SECOND READER—"But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation" (1 Thess. 5: 8).

BOTH READERS IN UNISON—"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4: 32).

7. Prayer—

Merciful God, our kind heavenly Father, when we contemplate the perfect life of our Lord, we all feel like prodigals. But when we listen to His matchless teaching and hear Him say, "They that are whole have no need of a physician, but they that are sick," we are thankful. Thou art a forgiving God, and our transgressions are many. May we lean upon Thy love and goodness, but do our utmost to merit Thine approval. Because Thy lovingkindness is better than life, our lips shall praise Thee. Bless us in the forgiveness of our sins, O Lord, and save us, in His name. Amen.

8. Communion Hymn. **(Purer in Heart, O God").**

9. Communion—

Thanksgiving before breaking the bread:

At this sacred hour, O Lord, we gather with united hearts and minds to partake of these emblems, in obedience to the gracious command of our Saviour. We thank Thee for this loaf with its precious memories and meaning. Help us to increase our faith, our love and our loyalty. Guide us by Thy Spirit, and save us through Christ, we ask. Amen.

Thanks before giving the cup:

Once again, our Father, we meet in memory of what took place in that upper room. We meet to renew our vows of faithfulness. Grant that this cup may help us to carry out all our high resolves. Deliver us from our transgressions, and receive our sincerest thanks for this cup of blessing, we ask in the name of Christ Jesus, our Lord. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY E. A. COLE

TEXT: "The younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living" (Luke 15: 13).

NO chapter is comparable to Luke 15. The whole story of sin and redemption is therein portrayed. The loving father's yearning over the lost, and his great joy in receiving back the wayward boy, should hold our attention more closely than the vivid portrayal of the ways of sin and its consequences. If I throw out the question, ''Are you lost?'' you immediately think of the down-and-outer. Such a derelict of society as would alarm you if your child were making him a chum. But Jesus spoke these three matchless parables of the lost to those who were in good social standing. He spoke them to those who were indignant at the number of publicans and sinners who crowded about Him and ''heard him gladly.'' These common people belonged to those whom the aristocratic scribes and Pharisees reckoned as having lost their Father's recognition as His children. The story does not fail to reveal the truth that the boy who stayed at home was virtually as far away in the matter of a sympathetic understanding of the father's heart as the one who went to the far country.

I. *Breaking Home Ties.*

There is not a more tragic moment in our lives than the moment when we break the home ties. Going to college to prepare for greater usefulness in life; marrying and going away to begin the making of one's own home—these were joyous, but trying, times. In the art exhibit at the World's Fair, Chicago, in 1893, there was a picture that attracted great attention. It was called ''Breaking Home Ties.'' A young man was leaving his country home to go out into the world, and the members of his family were telling him good-by. His mother had her hands on his shoulders and was looking up into the face of her boy with an expression that none but a mother's face can wear. The atmosphere of the whole picture was so ''homey'' that crowds stood before it all the time. We heard a man, with husky voice, say to another: ''That picture grips my heart.'' The picture struck a common chord.

But when men choose to break the home ties of the soul it is not with any such noble incentive as that which animates us when we go to college. They are entirely self-centered. ''Give me the portion of thy substance that falleth to me'' illustrates the selfishness of sin, the unreasonable demands of sin too. He was the younger son. He had no legal claim upon the inheritance. But is not that what we are doing about our heavenly Father's substance? Our talents, our time, our strength—we are asking all for ourselves, to do with as we please.

What boy has not reached the point, at some time in his life, when he felt the restraints of the home were too great? Our affections and desires take us away from home even before our feet, the automobile or train carry us thither.

II. *Seeing the World.*

''Seeing life whole'' is the expression of many young people. Let us experience the thrill for ourselves, regardless of what the known consequences have been with others. Was it not thus with this younger son? What world was it he wanted to see? Was it the one he would have the ideal companion of his later life see with him? Was it the one all about which he would tell mother or sister? No! It was the one in which he could be a spendthrift, the one in which famine soon stares him in the face and where friendships are a mere libel upon that most prized possession. When want came, those who had helped the prodigal to spend his substance were gone. Is it not ever true of the way of sin? Sin is the great famine producer. There is a limit to self-indulgence, and then comes want.

He lost his self-respect. He disgraced his name and family, and sank to the level of the most filthy and repulsive of our domestic animals. How often we hear it said of one who thus started out to ''see the world'': ''He has gotten lower than the brute creation in his tastes and manner of life.'' Such is ever the ''devolution'' of sin.

III. *Finding Himself.*

Sin is a delusion, a form of insanity. The prodigal had been acting the part of a mad man in his choosing of the way of evil rather than good. But we note memory still remains. He remembers the father's house. He recalls the luxury of those reckoned as its slaves, in contrast with his misery and his want of the most ordinary things of life. Reason returns. ''Why should I perish here with hunger?'' Noble resolution springs to life. He resolves to return. He will repent and make full confession of unworthiness. He will humbly request a place, only a servant's place, in that home, and with the companions from whom he once asked to be relieved. Not only is this a picture true to many of the experiences of our earth life, but especially striking in its every detail as portraying human experience in the ways of sin.

IV. *The Welcome Home.*

What a matchless picture of heaven's disposition and attitude toward those seeking humbly its love, mercy, peace and pardon! ''While the son was yet afar off the father saw him and was moved with compassion, and ran.'' How the Father yearns to bless us! There is no waiting or pleading with or placating that the father should be willing to receive this wayward son, but, on the other hand, we note the haste to meet him, the kiss of love, the royal reception accorded him.

Let us note how complete is the son's restoration. In exchange for the filthy rags of the herder of swine, ''the best robe.'' This beautifully symbolizes the seamless robe of Christ's own righteousness exchanged for our self-righteousness, which, in contrast, is moth-eaten and ragged indeed.

The ring would ever remind him of the restored authority of sonship which would enable him ever to draw upon the father's resources in time of need. We think of the words, ''Hitherto have ye asked nothing in my name,'' and ''If ye abide in me, and my words abide in you,'' and other like promises and assurances that come to the humble penitent as he comes back to the father's house. This truly penitent son comes into full possession of the riches of which sin and disobedience had disinherited him. ''Shoes on his feet;'' he is not a barefoot slave, but a ''son.''

How rich for the world of sin is this story of Heaven's compassionate love! No matter what complete degradation the prodigal may know, a welcome awaits him in the Father's house—a welcome that means restoration complete—and he can sing with all assurance:

"Souls in danger, look above; Jesus completely saves;
He will lift you by His love out of the angry waves;
He's the Master of the sea, billows His will obey;
He your Saviour wants to be—be saved to-day."

Sometimes the beauty and glory of the prodigal's return, and his complete restoration, are magnified to that extent that it would seemingly put a premium on prodigality. But let us not forget his pitiful losses. Though forgiven, though restored to the home love and life, there had been wasted resources, dissipation of body and time, heartaches and tears, as well as sheer hunger and want. These had plowed deep furrows in soul and body, and had left scars on both that could never be completely eradicated. Let no one think a robe, a ring and a feast can wipe out years of losses in dissipation. Think of shattered nerves, broken friendships and damaged will-power. Think of lost opportunities, lost time, lost vision and lost power keenly to discriminate between right and wrong, to say nothing of lost self-respect. All these are gone forever. There is no romance in sin.

Let us not, however, be unsympathetically critical of the prodigal and so out of harmony with the loving Father's purpose that we are unmoved, untouched and unconcerned about the boy's return home. Being mindful of advantages and blessings that are ours in this glorious land of liberty, schools, churches and open Bibles, we should be most sympathetic toward those from afar who come to share with us these inestimable blessings. And certainly we should be increasingly anxious to bring to Christ those about us who have deliberately and resolutely turned their faces from His abounding love and mercy. That same Jesus Christ and Lord is inviting you to accept Him. He is your Friend. Will you heed His invitation?

13. Invitation Hymn **("Softly and Tenderly Jesus Is Calling").**

14. Benediction.

WORSHIP SERVICE NO. 41

THEME: PRECIOUS PROMISES

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "O come, let us worship and bow down: let us kneel before the Lord our maker." "Exalt ye the Lord our God, and worship at his footstool; for he is holy" (Ps. 95: 6; 99: 5).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   O God, our Father in heaven, be Thou with us in our worship. Bless our prayers, our singing, our listening, our meditation—all to the end that this hour's worship may build us up in the faith of our Lord, we ask in His name. Amen.

5. **Hymn** (**"Standing on the Promises"**).

6. **Scripture—**

   FIRST READER—"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever" (Ps. 125: 1, 2).

   SECOND READER—"The Lord is nigh unto all them that call upon him, to all that call upon him in truth" (Ps. 145: 18).

   FIRST READER—"Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37: 4, 5).

   SECOND READER—"The eyes of the Lord are upon the righteous, and his ears are open unto their cry" (Ps. 34: 15).

   FIRST READER—"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4: 19).

SECOND READER—"We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8: 28).

FIRST READER—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4: 8).

SECOND READER—"Being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit. 3: 7).

FIRST READER—"There remaineth therefore a rest to the people of God" (Heb. 4: 9).

SECOND READER—"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4: 16).

FIRST READER—"When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3: 4).

SECOND READER—"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5: 4).

FIRST READER—"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14: 2).

SECOND READER—"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14: 3).

7. Prayer—

Father in heaven, we thank Thee that Thy word abounds in exceeding great and precious promises. Help us so to live as to be heirs of these promises. Wilt Thou bless our community and help us to walk so constantly by the side of our Lord that all our friends will honor Him? We pray for all who are preaching and teaching the gospel everywhere. Guide us into wider fields of usefulness. Forgive us and save us, in Christ's name. Amen.

8. Communion Hymn ("In the Cross of Christ I Glory").

9. Communion—

Thanksgiving before breaking the bread:

O God, how can our stammering tongues express the debt of gratitude that our hearts acknowledge? How can we find time enough to enumerate the blessings that have come to us through the death and life of our Lord? We are most grateful for this memorial. Bless us in partaking of it, we ask in Christ's name. Amen.

Thanks before giving the cup:

Our Father, we never cease to marvel when we think of Thy great love for us and the wisdom of our Lord in leaving us this beautiful memorial. We thank Thee for all that this cup means to us, and pray that Thou wilt help us as we try to be worthy. This is our prayer for His name's sake. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY B. S. FERRALL

TEXT: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1: 4).

THE author of these words is a conspicuous example of a man who rose from obscurity to renown during the early days of our Master, becoming the leader of the college of apostles, and, since Pentecost, one of the church's great teachers and counselors. His primacy is conceded because he was one of a small group of chosen disciples attesting Christ's glory upon the Mount of Transfiguration. He was one of the three disciples chosen to accompany Christ in the Garden of Gethsemane.

He was the first to bear witness to the Lord's Messiahship and divinity, the first to proclaim His resurrection from the dead, the first to make known God's plan of salvation from sin on the church's birthday, the first to welcome believing Gentiles into the church, and the first to be told that he would suffer martyrdom for the Lord and Saviour whom he loved. Therefore any declaration of his should command more than passing attention. Note how he begins the second Epistle: ''Simon Peter, a servant and an apostle of Jesus Christ.''

This great leader gives the lowly name ''servant'' first place in a description of himself. He had learned from the Master what many a leader since his day has failed to learn, to be ''meek and lowly in heart.'' He then reminds us that there need be no fear in our hearts, since God has given unto us all things that are necessary to life and godliness, and that grace and peace will be multiplied unto us if we will seek to know Him more and more as we journey through the years.

We are then informed that, growing out of the use of those things that are necessary to life and godliness, He has granted unto us gifts more precious still. They are spoken of as "exceeding great and precious promises"—promises that contain all we need of light for our minds, solace for our hearts, strength for our wills, and stimulus for our desires. I do not wonder that the apostle Paul, speaking out of a rich experience, declares that God is "able to do exceeding abundantly above all that we ask or think."

Now, there are three facts that determine the worth of a promise; namely, the character of the one promising, the value of the thing promised, and the conditions attached to the promise. As to the first, we have long since learned that God's promises are the expression of His lovingkindness to men and that "he is faithful that promised."

What shall we say of the value of the things promised? Can any one enumerate or evaluate them? Pardon, hope of immortality, peace of mind, comfort, joy, the indwelling Spirit. In truth, whatever will aid in the development of a soul into Christlikeness. As to the conditions attached to the promise, it is quite evident that a conscious need of the things promised is the only prerequisite, except that there should be an abiding trust that, for the promiser's own sake, it will be given.

It thus becomes evident that need and trust make up our capacity for receiving. These holy promises are, therefore, a reflection of what God is, and they constitute the basis of our hope of becoming partakers of His divine nature. Thus God becomes real to believers in proportion as His own nature is unfolded within them. You will notice that this language is contrary to Pantheism, or the belief that all things are God or a part of God, since the object of the promise is that we may *become* partakers of the divine nature, not that we are *now*. Let us look at two or three of these precious promises:

Forgiveness of Sin.—If it were possible to dispatch messengers to the ends of the earth and have them bring into one place all the heartaches, disappointments, fear, anxiety, sorrow, envy, deceit and hypocrisy, and pile them up until the pile reached Alpine proportions, I could give you the cause of it all in one word—SIN.

Jesus during His ministry did not face the multitudes with a theory of sin, but with the fact of sin. He saw its marks everywhere in the lives of men. It is rebellion against God. It separates us from God. Only God can forgive it, and forgiveness is the only way to get rid of it. We can not heal ourselves. Christ suffered, died and rose again that ''repentance and remission of sin should be preached in his name among all nations.'' What a boon to the human heart is this! First the promise of the forgiveness of all past sin to those entering the circle of God's family, and, besides, the promise of daily forgiveness to those who confess their sins to Him. The tendency of to-day is to evade the subject, to call sin by some other name less harsh or meaningful,

"To tune down texts to ears polite,
And calmly keep damnation out of sight."

John says: ''If we say that we have no sin, we deceive ourselves.'' Men need to know that sin kills respect for the body, soul and spirit. It is fatal to all there is of us—body and soul. ''Dissipation burns up the liver; lust pours molten blood into the heart; envy lights the slow fuse in the brain, and resistance to God paralyzes the will.'' Truly, ''the wages of sin is death.'' What a golden and glorious promise, then, is that of forgiveness!

Now note the condition of forgiveness mentioned by our Lord to His disciples, in the Sermon on the Mount: ''If ye forgive men their trespasses, your heavenly Father will also forgive you.'' And the beloved disciple declared that ''if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.''

Note also the blessed promise of immortality through Christ's resurrection. In John 14:19 the Master says: ''Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.'' This expression implies the resurrection and refers particularly to immortality. The fact that Jesus lives is a pledge that all who believe in Him and obey Him shall live also. How assuring are His words: ''I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.'' The resurrection of Christ is the greatest fact of His life, just as the promise of immortality insures the greatest fact of our own. Our Lord returned to heaven, whence He came, leaving to believers of all subsequent ages the assurance that on their behalf all authority in heaven and on earth had been given unto Him.

Then, too, we have His assurance that He is coming again. What a blessed promise! It is mentioned 318 times in 260 chapters in the New Testament, or once for every twenty-five verses. The last prayer of the Bible is a request for it: ''Even so, Lord Jesus, come.'' He fixed no date for His return. He left no time-table or chart, and faith neither needs nor wants them; nevertheless, He is coming, and no reminder given of God is comparable to the regular and conscientious observance of the Lord's Supper in preserving in the believer's heart a sense of His spiritual presence and the promise of His coming.

"Sweet are the promises, kind is the word,
Dearer far than any message man ever heard;
Kind to the erring one, faithful is He;
He, the great example, is a pattern for me.

"Sweet is the tender love Jesus hath shown,
Sweeter far than any love that mortals have known;
Kind to the erring one, faithful is He;
He the great example is, and pattern for me.

"List to His loving words, 'Come unto me!'
Weary, heavy-laden, there is sweet rest for thee;
Trust in His promises, faithful and sure;
Lean upon the Saviour and thy soul is secure."

The Lord's promise is: ''Him that cometh to me I will in no wise cast out.'' Will you come to-day, my friend, and test His promise?

13. Invitation Hymn ("Let Jesus Come into Your Heart").

14. Benediction—

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

WORSHIP SERVICE NO. 42

THEME: THE PERILS OF FALSE TEACHING

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Seek the Lord, and his strength: seek his face evermore. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth" (Ps. 105: 4, 5).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   Our Father, we have been assured that if we draw nigh to Thee, Thou wilt draw nigh to us. In confident belief of this promise, we beseech Thee now to make this service most sacred by Thy blessed presence, in Christ's name. Amen.

5. **Hymn** (**"Jesus Is All the World to Me"**).

6. **Scripture—**

   FIRST READER—We are interested to know the teaching of Christ and His apostles on true and false teaching, the subject of Bro. Tharp's sermon to-day.

   SECOND READER—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4: 29).

   FIRST READER—"Even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness" (2 Cor. 11: 14, 15).

   SECOND READER—"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1: 14).

   FIRST READER—"And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4: 11).

SECOND READER—"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4: 12).

FIRST READER—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 13).

SECOND READER—"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4: 14).

BOTH READERS (in unison)—"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 4: 15).

7. Prayer—

It is not in our hearts to-day, our Father, to seek to bring Thy wrath upon anybody. But we do long for the triumph of Thy truth. We want to keep ourselves armed with the whole armor of God. We desire to wield, with telling effect, the sword of the Spirit, which is the word of God. May we live by its precepts, fight for its truths and die in the light of its comforting assurances. We invoke Thine aid in the name of Christ. Amen.

8. Communion Hymn ("When I Survey the Wondrous Cross").

9. Communion—

Thanksgiving before breaking the bread:
We thank Thee, our Father and our God, for this bread. It has been sanctified by the meaning given to it in Jesus' words to His disciples. It has been beautified by the portrayal of the scene in the upper room. It has been glorified by Thy blessing through the long centuries of its observance. Help us to glorify Thee in our hearts as we partake of it in the name of Christ our Saviour. Amen.

Thanks before giving the cup:
In this prayer of thanksgiving, O God, we seek Thy blessing that the meaning of this cup may enrich our lives. May it make us more stedfast in our faith. May it make us more unselfish in our treatment of one another. May the memory of it cleanse our thoughts, we pray in His name. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY WALLACE THARP

TEXT: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 9-11).

THE reverent and believing heart recognizes immediately, when in the presence of this solemn and significant utterance of God's word, that he is in the presence of one of the most momentous warnings ever given of God to the sons of men.

Let us bow our heads, bend our knees, open our minds and hearts, and wait in the presence of those pregnant, solemn paragraphs, until they are indelibly photographed upon our souls.

That this passage may take the hold upon us that it should take, we must consider the supreme objective of the entire gospel overture. What was the supreme purpose of the Father in the gift of His Son? To what end did that Son come? And to what end did He make the whole gospel arrangement? These questions have but one answer: That the lost might be saved—saved from sin and saved in heaven.

This was a most glorious purpose. The plan devised to accomplish it is a most glorious and precious plan. There is none other. ''No man cometh unto the Father but by me.''

The blessed Saviour selected twelve men suited to His purpose, and taught them the plan He and His Father had devised for man's salvation—taught it to them to the last minute detail and endued them with the Holy Spirit, so that they might remember ''all things whatsoever'' He had taught them. This teaching is the ''doctrine of Christ'' referred to in the text we are studying to-day. Armed with that ''doctrine,'' they were commanded to go into all the world and preach. They were to preach it, and nothing else.

We, too, are commanded to ''preach the gospel.'' We are commanded to ''preach Jesus.'' We are commanded to ''preach the word.'' All these are one, and they combine to make God's plan to save lost and ruined man.

In the New Testament we have the record of the ''doctrine of Christ'' made for us by those men to whom Jesus taught it

—men who were so guarded and inspired by the Holy Spirit that they were helped to remember ''all things whatsoever'' He had taught them.

The plan is plain and within the reach of all. What the ''doctrine of Christ'' requires us to do, to believe, to be, must be done, believed and obeyed. And confidently we stand on God's promises for help and rewards.

What shall we say, then, of those who offer doctrine ''other'' than Christ's? What are to be the results upon the preacher of ''other'' doctrine and upon the people who accept that ''other'' doctrine? (Gal. 1:9.)

Permit me to say that any desire to preach any doctrine other than the doctrine of Christ has its birth in skepticism and unbelief. Some may think that this desire is generated in ''superior intellect and wider knowledge of all kinds.'' But they are mistaken. The wisdom of God gave the gospel plan of life and salvation, and other plans have been devised by the wisdom of man. It would be well for all of us to remember that ''the wisdom of this world is foolishness with God,'' and I want to suggest kindly that there are others besides God who think that this ''superior'' wisdom of some of our modern intellectuals is the densest of foolishness.

Let us consider some of the perils of preaching ''other'' doctrine—false doctrine. And let me say that any preaching of false doctrine is not only perilous, it is calamitous. It is not only dangerous, but disastrous.

Who can estimate the results of an error? What system of measurement have we been taught that enables us to compute the results of teaching what is untrue?

It is a blessed thing that it is not the business or duty of any man to undertake such a task. Knowing our limitations, God has been pleased to do this for us. Consequently, it is our duty only to find what He has said upon this subject. In our text to-day we have a statement that comprehends within its mighty grasp the whole issue in epitome, and by this token does this text become solemn, significant and warningful.

Let us face this text again. It means that every one who transgresses or crosses beyond the limits and abides not in the doctrine of Christ *is without God,* and consequently *without* *hope.* This is the sum total of the peril, calamity, disaster, of teaching ''false doctrine'' and living according to false teaching.

It is utterly useless to attempt to escape the consequences of transgressing the doctrine of Christ and abiding not therein by instituting the question: ''Who can tell what is the doctrine of Christ?'' The Spirit of God anticipated that and gave an infallible test by which the doctrine of Christ might be surely known: ''If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself'' (John 7:17).

Despite the fact that the doctrine of Christ is given unto us, both extensively and in detail, in the New Testament of His blood, and despite the further fact that we are also given the unfailing test by which we may know whether the doctrine be of God or of man, there are those who persist in proclaiming ''other'' doctrine than that which the New Testament contains. They hesitate not to affirm that the New Testament doctrine has been outgrown and that the ''new age'' demands a ''new statement'' of doctrine.

A notable proponent of this demand says: ''The impression widely prevails that the major business of churchmen is somehow to keep religion going.''

That, however, was not the way Christianity started. The impression those first Christians made was that religion kept them going. ''What a pity when a religion that once was young and saved people now becomes old and has to be saved!'' says this same brilliant, but unanchored, writer. And what a piteous pity it is, we might add, that he does not see that ''that religion that once was young and saved people'' has now to be saved from him and from other modernistic preachers. Witness another paragraph from the same article as that cited above: ''The real task is to achieve a religion that saves people; and such a religion must be primarily *an individual, psychological experience.*'' Well and good! Let us admit this. The religion of Jesus Christ furnishes that ''individual, psychological experience'' through an abiding faith in, and an abiding life for, Jesus Christ, our Lord and Saviour. The once young religion of the Son of God kept those early Christians going, and that same religion, that never grows old, will keep Christians going to-day.

It is a daring, impudent and destructive spirit that would purposely ''transgress'' the doctrine of Christ—or else it is a very ignorant one. Take your choice. And such spirit must take the unpicturable and awful consequences. The Word says, ''Hath not God.''

Being without God and without hope in this world plunges one into a night starless and lightless, gloomful and dismal as a tomb. In teaching men what to do, believe and be, let us repeat God's own words and go not beyond them, neither come short of them.

There is one additional danger of which I must speak, for it is implicit in the text and stands out boldly: One may not aid nor abet nor bid God-speed to the one who transgresseth the doctrine of Christ, nor the one who does not live in accordance with that doctrine. The Spirit saith: ''For he that biddeth him God-speed is partaker of his evil deeds.''

All through the word of God are we cautioned thus: See ''that thou make all things according to the pattern that was showed thee in the mount.'' We are warned that there would come false teachers, teachers that would not teach ''sound doctrine'' because there would be those ''who would not endure it.'' The disaster that should overtake those who taught and lived false doctrine is emblazoned on every page of God's word. What are we to think, how are we to feel, when we hear the jangling, contradictory jargon that is now being broadcast to the world as the ''doctrine of Christ''?

''Thy mercy on thy people, Lord.''

In the language of Benjamin Franklin I say: ''Brethren, let us stand by the Word as God gave it; without addition, without diminution, without alteration, living and dying.''

Friends, it is the word of our God that offers you hope, strength and comfort. Will you accept the invitation of the Christ to-day?

13. Invitation Hymn **("Just as I Am").**

14. Benediction.

WORSHIP SERVICE NO. 43

THEME: AT THE TOMB OF THE UNKNOWN SOLDIER

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me (Matt. 11: 28, 29).

3. **Response by Congregation—**

   I was glad when they said unto me, Let us go into the house of the Lord (Ps. 122: 1).

4. **Invocation—**

   Upon this service we invoke Thy choicest blessing, O God, and we pray Thee to be with us that Thy thoughts may be our thoughts, and Thy ways may be our ways. Amen.

5. **Hymn** ("Sweet Peace").

6. **Scripture—**

   FIRST READER—Most of the people of the world desire peace. Long before Christ, the prophet Isaiah drew a picture of a far-flung day when in God's providence peace would prevail.

   SECOND READER—"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 4).

   FIRST READER—The same prophet gave us a name-sketch of the mission of Jesus Christ.

   SECOND READER—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isa. 9: 6).

FIRST READER—Years later an angel of the Lord announced to shepherds among the Judean hills the advent of the Prince of peace.

SECOND READER—"Glory to God in the highest, and on earth peace, good will toward men" (Luke 2: 14).

FIRST READER—On the very threshold of His public ministry, Jesus fulfilled His prophetic name by stressing peace.

SECOND READER—"Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5: 9).

FIRST READER—Paul, whom we look upon as the prince of apostles, included peace in the cluster of virtues composing the fruit of the Spirit.

SECOND READER—"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5: 22, 23).

7. Prayer—

We thank Thee, our Father, for the gift of Thy Son, Jesus Christ, the Prince of peace, who brought to those who love and obey Him the peace that passeth all understanding.

We are weak and Thou art strong. Help us, O Lord, to so live as to increase our strength, promote brotherhood and bring about a better understanding among men. May the love of Christ constrain us more and more to do Thy will, is our daily prayer. Teach us to fight evil and contend for the faith, but to live at peace with all men, for Jesus' sake. Amen.

8. Communion Hymn.

9. Communion—

Thanksgiving before breaking the bread:

O Thou who didst share our life through the life and death of Thy Son, we thank Thee for Thy love toward us. With sincere gratitude we partake of this loaf and beseech Thee not to let us forget its meaning. In His name we ask Thee to be with us according to all our need. Amen.

Thanks before giving the cup:

Dear Father, for the love that was perfected in the death of Thy Son, Jesus Christ, and for the expression of that love in this memorial cup, we give Thee sincere thanks. There is not a day nor an hour in which we do not have occasion to thank Thee for the gift of Thy Son, our Saviour. Help us to be faithful and true for His name's sake. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON-MEDITATION BY HARVEY BAKER SMITH

(At the tomb of the Unknown Soldier at Arlington)

TEXT: "Those who take the sword shall perish with the sword" (Matt. 26: 52).

''I am the dead soldier. I speak for my comrades who are buried on many fields of struggle. In France the green coverings of sod make gentle their resting-places. Over their dust the flowers bring seasonal blooms. From the soil once stained by our blood the poppies blow their beauty into the sun.

''Morning and evening the American soldier-keeper lifts his bugle-call of salutation to our unheeding ears. Nature has healed the earth scars that angry armies left. We speak to the living who pass this way in search of love, work and home. The roar of the cities has drowned the voice of our pleading. Greed has opened its hungry mouth and swallowed up the sentiment that once was ours. Let the passing guest pause as he looks over our silent estate and have his heart quickened as death's terrible face is thrust through the lines of the past.

''I speak from the trenches where so much of filth and force commanded. We burrowed in the soil like rats. We looked with bated breath across ghastly fields to see the enemy and sought his life in the high adventure of ending all wars.

''From homes of happiness and love we have come to this. Mothers' prayers followed us. Sweethearts' tears were hot on our cheeks. Yet in these trenches we lived, laughed, dared and died. Once on valorous fields men fought as men and left their honor in personal achievements. We of the trenches mined the earth, felt death from the skies, saw its blazing hardness in liquid fire, breathed the anguish of gas that tore out the lining of life and left only wreckage where once strong manhood had its castle.

''Thus wrecked, it was best that we died. To have lived and shared but one crumb of life's feast would have been worse than death.

''When the husbandman turns his furrow, let him remember that his life and safety were paid for by the men who died in those trenches. When homes spread their roofs over the heads of protected ones, let them remember that we thought of home and loved the ones who waited there in vain.

''War robbed hearts and homes, emptied life of love's story and hushed the song of companionship—war took the singer and the song is done. The chair that once was mine own is empty. In God's acre, where my kindred rest, my place is unfilled. I fell in a strange land. I was hurriedly placed in this company of those who were, but are not. From amidst the roar of guns and the smells of war I have come to this couch of earth. I speak for the children that might have looked into my face and called me father.

''I speak for the empty life of the sweetheart whose lover never returned—for the girl who should have had a lover's lane, but now must walk alone, with no heart to share her dreams and plans. War said to her: 'Go, take your broken life to the mills of commerce and thrust your woman's heart into the turmoil where rude men grind at the wheels of toil. Wrest from the world the livelihood that he so gladly would have provided. In the lone room, where grief bares its soul, weep out your hope.'

''War said that grief is better than gladness, and widows are needed more than companions.

''War ordered that all hospitals be filled with the lame, shell-shocked and blind shadows of once princely men.

''War commanded riches to be piled into the coffers of its exploiters. It said: 'Sell the youth of the world to satisfy the promoter.'

''War decides that it is better to fill the cemeteries of the world with each country's youth than to urge statesmen to reason together as brothers.

''War says to wreck the wealth of the world, accumulated through generations of struggle, and put it into the hands of Mars, who will dump the golden treasure into the bottomless pit of greed, vanity and national conceit.

''War says: 'Give place to me and I will make hate a creed, destruction a god, the devastation of cities a religion, violation of women a virtue, and the starving of babies a delight.'

''We who are dead have no censure for the police power of the land. We *honor* the man who places the safety of his home and country above personal comfort. But we have something to say to those who make laws, covenants and treaties. Brotherhood must be stronger than bitterness. Love is greater than lust. There is no tide of national differences that can not be stemmed by a mutual passion to understand.

"Put into the cabinets of nations secretaries of peace. Let such places be filled by men and women whose souls flame with laws greater than those written on statute-books. The law of God, which is the law of love, will make for unity and peace and for community of purpose and service. Once in the midst of battle I looked into the eyes of a man whose lust to kill brought us face to face. Behold! before the fatal thrust we recognized each other. Bayonets fell to earth. In astonishment and joy we gasped as we embraced each other. We were brothers. He had tarried with his own while I had gone to another land. Political leaders said we were enemies. Thank the great God of men, I saw him as my brother before we prodded out each others' lives as foes.

"On that battlefield I saw One whose face was like light. In the blackness of night I saw Him walk unafraid in the hell of that struggle. I felt the sense of His presence and the calm of His soul. He was on neither side of that conflict. He was the Prince of peace. Love and sorrow mingled in His face, there where foes struggled in death.

"My brother fell at my side. His was a mortal wound. This Friend of man, the Son of God, seemed to touch his brow ere his spirit fled. It seemed a voice said: 'Come unto me; be not afraid.' And, waiting thus, my own spirit flashed through the gates of the unseen.

"From here where I now am I dare to speak. I speak to the nations to-day. Abolish war; learn peace. Be calm in the face of wrong. Be assured that they who take the sword shall perish with the sword.

"Let the preacher lead on for God and right, and be no longer a tool for parties or prejudices. Hush the disputings of creeds. Rebuke littleness and make it impossible for strife ever again to hold dominion in God's kingdom.

"Feed starving souls with the love of Christ. Stir sluggard convictions by a new call to the cross. Shear the fatness of sloth from the church by a new call to sacrifice of self and substance. Plant yourselves close against the cross. Make your own the suffering it stands for, as you appeal to this thoughtless generation rushing on to sorrow unending.

''Help men to be Christlike in poverty as well as in wealth. Bring them to God's altar before which all treasures find valuation. Call womanhood to the way that endeth in beauty and not in shame.

''Halt this mad spending of life and fortune for that which has only the ashes of regret. Build the happiness and health of manhood and of womanhood into homes, children and peaceful world understanding.''

As the dead soldier ceased speaking there came to me the vision of ''a great, white throne and him that sat upon it, from whose face the earth and the heaven fled away. . . . And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life. . . . And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away. . . . And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more. . . . The first things are passed away. . . . Behold, I make all things new.''

And to this task of making all things new in the spirit of the Master of souls, I, the preacher, pledged anew my life and powers for the sake of the living and in honor of the dead.

Jesus invites you to hear His voice to-day and to confess Him as your Lord.

13. Invitation Hymn **("Love for All! and Can It Be?").**

14. Benediction.

WORSHIP SERVICE NO. 44

THEME: CHRIST AND YOUTH

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Seek the Lord, and his strength: seek his face evermore. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth" (Ps. 105: 4, 5).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   We set our faces toward Thee, O Lord, and seek Thee by prayer and supplication. Hear our prayer, and cause Thy face to shine upon us now in Thy sanctuary, we ask in Jesus' name. Amen.

5. **Hymn** ("Lead On, O King Eternal").

6. **Scripture—**

   FIRST READER—What did the author of Ecclesiastes say about the days of youth?

   SECOND READER—"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12: 1).

   FIRST READER—In considering young people, do the Scriptures forbid their having a good time?

   SECOND READER—"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes" (Eccl. 11: 9).

   FIRST READER—Does this mean that the all-wise God advises youth to do as it pleases? Is there no qualifying counsel?

   SECOND READER—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6: 7).

FIRST READER—Then it must be up to young people to assume responsibility for their own choices.

SECOND READER—"So then every one of us shall give account of himself to God" (Rom. 14: 12).

FIRST READER—Is there not a way of life for youth that brings joy and at the same time is right?

SECOND READER—"Ye shall know the truth, and the truth shall make you free." "If therefore the Son shall make you free, ye shall be free indeed." "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (John 8: 32, 36; Gal. 5: 22).

FIRST READER—The way Jesus Himself spent His youth is the ideal way for all youth.

SECOND READER—"And Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2: 52).

7. Prayer—

Gracious God, our hearts are aglow with interest in the subject of the sermon to-day. Keenly we feel our responsibility in so living the Christ life day by day that young people and children will be attracted to Him. Help us so to think and act and talk in our daily association with one another that the world may know that we seek to have the mind and Spirit of Christ. Renew a right spirit within us and keep us young through the eternal youth of our Lord, we ask for His name's sake. Amen.

8. Communion Hymn ("In the Cross of Christ I Glory")

9. Communion—

Thanksgiving before breaking the bread:
O God, our Father, it is always a delight to us to gather at the Lord's table. We never tire of doing this in remembrance of our Saviour. Therefore, because of the continual refreshing that comes to us through this observance, we thank Thee for this bread. Bless it to our upbuilding, we pray in Christ's name. Amen.
Thanks before giving the cup:
Our Father who art in heaven, we are met to hallow Thy name in the name of our Lord Jesus Christ. It is in His name and in His memory that we partake of this cup. We thank Thee for Him. We thank Thee for the cup. Be unto us all that we need. Forgive us and save us in His name. Amen.

10. Offering.

11. Hymn or Special Music.

Christ and Youth

SERMON BY ROBERT S. TUCK

TEXT: "Let no man despise thy youth" (1 Tim. 4: 12).

MUCH has been said in the past few years upon the subject of youth. This has been the theme of pulpit, press and platform. Many and varied have been both eulogies and denouncements of ''flaming youth'' and ''this generation.'' This subject has held the center of attention because it is paramount. The issue is a problem of church, home and school.

It is my conviction that too much already has been said in condemnation of our youth, and not enough in the way of encouragement and help. However, we must wear neither smoked nor rose-tinted glasses, but look at the facts clear-eyed. What is the status of youth? What is its attitude toward the church, Christ and life's ideals?

I believe there is one premise to be accepted before we can give the question proper consideration; namely, with all their evident weakness, young people as a whole are not as bad as common gossip would make them. They may dress differently, act differently and seem different from what we would have them be and do, but underneath the careless frivolity there will be found hearts of gold. As Dr. George A. Coe puts it in his book, ''What Ails Our Youth?'': ''The main question is not, What baggage is one traveling with? but, In what direction is one traveling? From what country to what country?''

Then, after presenting the peculiar problems of youth, with which we are familiar, he says: ''We shall discover that the young are reacting in a natural way to conditions for which we, their elders, are responsible.'' It becomes finally an adult problem, not a youth problem, a question of general morals as well as youth morals. We can well say with the poet:

"I believe in youth
As a friend of truth—
Youth is bold as the knights were bold
To salvage the best that the centuries hold.
Oh, who can the fact of this faith gainsay?
He is holy in youth's intrepid way."

On two occasions I have sent questionnaires to the young people of the educational community in which I live. I have held conferences with them individually and collectively. In each of these experiences I have had a very interesting response. The results have caused me both chagrin and joy. There has been a whole-hearted response. Would that I had time and space to unfold all the evidence that has come to me in this way. It would throw light upon some of the great problems of the day. I present here only a few brief conclusions about youth's relationship to Christ and the church.

1. *Youth desires a sympathetic leadership.* When the proper leadership comes to them, you will find a hearty response on the part of our young people. They are ''straining at the bit,'' wanting to be led out into fields of activity and usefulness. Their so-called ''pep'' and ''enthusiasm'' have been misunderstood and wrongfully condemned. It is the vigor and strength of youth awaiting the challenge of leadership. Whenever you present that leadership, youth responds. We spend too much time in condemnation and not enough time in the careful planning of constructive leadership.

The cry of youth is the cry for the heroic and the beautiful. Lead on to things eternal and youth will accept the challenge and help to bring the spiritually heroic Youth of Nazareth to the restless youth of America. Youth has always proven its willingness to follow. The problem is one of adult leadership. Shall we meet it?

2. *Youth desires a program of worship.* We have mistaken the hunger of youth and have tried to make Christ entertaining and attractive by clothing Him in worldly raiment. In our effort to ''hold youth,'' we have jazzed our sacred music and cheapened the atmosphere of our worship. We have stepped down from our lofty and beautiful calling and have tried to feed our youth with husks, when they already have been sickened on the husks of the world and are hungering for the bread of life.

A recent worker among college young people overheard this statement by a young woman who was commenting upon present-day efforts to make a religious appeal. It throbs with truth and conviction. She said: ''Such stuff makes me sick! Trying to rope us in by putting stunts in the worship services and writing hymn words to jazz tunes. Hasn't the church something real to offer us?'' This is the criticism of more and more of the youth of to-day.

Do not mistake me here. They want a real program of life —enthusiasm, ''pep'' and all that. You can not appeal to them with a lifeless Christ or listless worship. But they want sacred things held sacred, and the hours of worship crowned with the beautiful. In the real Christ is the real challenge to the youth of to-day.

3. *Youth desires something to do.* Young people have rightly interpreted the demand the Master made of the rich young ruler. They want the program of service. In answer to the question about the kind of program that would appeal to youth, they invariably answered: ''We want something to do.'' ''We want a program of service.'' I ask you, frankly, where is there a church that has mapped out an adequate program for youth? The Christ life to youth is not creed or theology; it is *life,* abundant life lived in and for the One who said: ''I came that they may have life, and may have it abundantly.''

This ''rising generation'' calls us to a task that will interpret the Christ of the Mount of Transfiguration as the Christ of the valley of service. We have been saying ''restless youth,'' when, in reality, youth is active with nothing to do. These enthusiastic young Americans want that challenge of the cross that sends men to the uttermost parts of the world. We can neither meet youth's demand nor Christ's demand except in a program that is a complete challenge to Christian service. A critical world is watching us.

4. *Youth desires an adequate program of religious education.* The slovenly method of the poorly equipped Bible school and the unprepared teacher will not bring the world to Christ. After our children sit in a week-day school that is thoroughly equipped to train them mentally and have come into contact with teachers thoroughly prepared, they will not be satisfied with less in Christ's work. As long as we magnify mind-training and neglect soul-training, youth will question our sincerity. Poor church architecture, poorly organized Bible schools, unequipped church buildings and unprepared Bible teachers must all come under scrutiny in the light of the problem of bringing our youth to Christ.

5. *Youth further desires to grow as Jesus grew.* It wants the program of the fourfold life—to advance ''in wisdom and stature, and in favor with God and men.'' Intellectually, young people want to know ''the why of things.'' It is not for us to ridicule or slight these young Thomases. We must erase their interrogation-point by giving a definite ''reason concerning the hope'' that is in us. Physically, they want that activity through the church that will make them fit tabernacles of the Holy Spirit. Socially, they realize the value of environment and fellowship. If the church does not provide it, the poolroom and the dance-hall will. They know that God and the right kind of a good time are friends. In the spiritual realm they desire to know and worship the true God. They do not desire to build on entertainment, but on something deeper, stronger and more beautiful.

Friends, we believe that our young people are going to accept the challenge of the Christ and ride forth like knights of old to conquer for Him. May I paraphrase and say:

> "To every youth there openeth a High way and a Low,
> And every youth decides the Way his soul shall go."

To-morrow they will tear down this jazzy scaffolding we adults are talking about, and reveal to us completed and beautified temples—the men and women of to-morrow.

In a Chicago paper, at the time of the great San Francisco disaster, was the cartoon of a young man standing on a hill above the ruins. His sleeves were rolled to his elbows. In his hand he held pick and shovel. Under the picture were the words, ''The city that is to be.'' So it is with our youth. They stand looking at the ruinous mess the world is in to-day. Ready for action, they dream of the new world they will make.

> "So nigh is grandeur to our dust,
> So near is God to man;
> When duty whispers low, 'Thou must,'
> The youth replies, 'I can.' "

13. Invitation Hymn **("I Am Resolved No Longer to Linger").**

14. Benediction—

Grace and peace be multiplied unto you through the knowledge of God and of Jesus Christ, our Lord. Amen.

WORSHIP SERVICE NO. 45

THEME: EDUCATION FOR THE PULPIT

1. **Voluntary.**
2. **Call to Worship by Leader (congregation standing)—**

"O worship the Lord in the beauty of holiness. . . . Honor and majesty are before him: strength and beauty are in his sanctuary" (Ps. 96: 9, 6).

3. **Response by Congregation—**

"I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

Our Father, it is our sincere desire that our worship may be blessed unto our edifying. We beseech Thee to be with us in all that we say and do. Enlarge our vision and help us with open minds to consider that which is brought before us, we pray in the name of Christ. Amen.

5. **Hymn** **("The Light of the World Is Jesus").**
6. **Scripture—**

FIRST READER—What is the opening command in Christ's great commission?

SECOND READER—"Go ye into all the world, and preach the gospel to the whole creation" (Mark 16: 15).

FIRST READER—In obedience to this command, what did the apostles preach?

SECOND READER—"We preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness" (1 Cor. 1: 23).

FIRST READER—How did the highly educated Saul begin his ministry?

SECOND READER—"And straightway in the synagogues he proclaimed Jesus, that he is the Son of God" (Acts 9: 20).

FIRST READER—How did Philip, Paul's forerunner, carry out the commission?

SECOND READER—"And Philip went down to the city of Samaria, and proclaimed unto them the Christ" (Acts 8: 5).

FIRST READER—At the very beginning of Jesus' ministry, what was His course of procedure?

SECOND READER—"And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them" (Matt. 5: 1, 2).

FIRST READER—By what title was our Lord known because of His continuous teaching?

SECOND READER—"And there came a scribe, and said unto him, Teacher, I will follow thee whithersoever thou goest" (Matt. 8: 19).

FIRST READER—What, according to Paul, must the preacher, or teacher, be trained to do?

SECOND READER—"Admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ" (Col. 1: 28).

7. Prayer—

Almighty God, we are here to-day in the name of our Lord Jesus Christ who came to bring us the light of truth. We thank Thee that Thou hast given us a part in bearing that light. Put it into our hearts, O God, to fill our young people with the desire to drive from the world the darkness of sin and ignorance. May we have a conscience in this matter that will not let us alone. Bless the schools that faithfully are training our sons for preaching the truth and our daughters for Christian service. Lead us by Thy Spirit along pathways of light, we pray in the name of Christ Jesus our Lord. Amen.

8. Communion Hymn ("Blest Feast of Love Divine").

9. Communion—

Thanksgiving before breaking the bread:

We give Thee thanks, our Father, for the inexpressible help we get from our communion with Thee at the table of our Lord. As we partake of this loaf and try to visualize the scene when Jesus brake and gave that other loaf to His disciples, we desire Thy blessing. Teach us to live so close to our Lord that all may know that spiritually He is our daily bread. These blessings we ask in His name. Amen.

Thanks before giving the cup:

O God, our Father in heaven, receive our sincere gratitude for this privilege of being memorially reminded that without the shedding

of blood there is no remission. Grant us the constant guidance of Thy Spirit, that our daily lives may express our daily thanks. Forgive us; save us for His name's sake. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY HARRY D. SMITH

TEXT: ". . . the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2: 2).

HUMAN society lives from age to age by teaching. Whenever and wherever it ceases to teach, then and there it begins to die. This is most true of the church, since the church is by nature a teaching society. Now, there can be no teaching without a teacher, and since teachers, like all other men, pass away, the church must have a succession of teachers. Thus in the church there can be no more vital business than teaching teachers. But the chief teacher of the church is the preacher. From this it follows that the church must have deep and lasting concern that there shall be men in training to take the place of those passing on. What shall this training be like? With what discipline shall men be got ready for the pulpit?

1. Preachers should be highly educated.

I say this with especial emphasis because often the opposite has been powerfully held. Men of larger learning, as well as men of little learning, have said that preaching is God's enterprise, and that God will prepare men to conduct it.

There are grounds for this view. Paul warns lest Christians be made spoil of by the ''philosophy'' of a teacher ''with vain deceit,'' and declares that ''the world through its wisdom knew not God.'' Jesus Himself repudiates the teaching of scribes and Pharisees, exults in the superior understanding of His own disciples, and bids them have no care beforehand what they shall say to authorities who shall call them in question on account of the gospel, since the Spirit of God will guide them then.

Let us note, besides, that the sense in which these parts of the New Testament are understood tends to be confirmed by two or three observations and reflections which soon or late force themselves upon every thoughtful Christian. Who, for example, has not noted the man who somewhere in his schooling for the ministry lost his sense of mission, without which no man can be a good preacher of Christ? He became more interested in learning than in life, in his tools than in his task.

Who has not also noted men of the pulpit who, though denied scholastic training, are nevertheless mighty for God? Who has not at times fallen in with the popular notion that great preachers, with a few exceptions, have been ''unlearned and ignorant men''? Who has not gloried in the unschooled condition of Jesus?

Now, what shall we say of these things which are supposed to be against the higher education of men for the pulpit? Simply this: they are not so.

Paul says nothing in disparagement of schools, and the learning of the schools, which the greatest masters of the schools themselves have not said. Moreover, Paul, like other teachers, gave positive as well as negative counsel concerning education. The things of the gospel he bade Timothy ''commit'' ''to faithful men who'' should ''be able to teach others also.'' Timothy himself was to be ''diligent'' and read that he might handle ''aright the word of truth.'' The apostle clearly does not expect a divine afflatus to make obsolete the educational process. Preachers are to learn and be taught as others. Paul recommended no college or university. He and the other apostles, with their most competent associates, constituted the only teaching staff in their time capable of giving courses in Christian faith and practice.

As to Jesus and learning, the facts are most clear and impressive. First, He was the greatest of all teachers—a Teacher of teachers. He taught His apostles, sometimes day and night, during three years. It is safe to say that men were never more intensively trained for any enterprise than these men were trained to preach the gospel. They were the subjects of not only ''higher,'' but highest, education. The guidance of the Spirit? Yes, but that was to consist chiefly, so Jesus seems to say, in ability to remember in the nick of time what He has taught them. Here is as little dependence upon a ''divine afflatus'' as a substitute for processes of learning as we found awhile ago in Paul. Secondly, when Jesus chartered His church He gave it the form of a school. Its function, He said, is to make ''learners'' and ''teach'' them. So far, then, as it is a matter of human agency, the Christian conquest of the world as conceived by Christ is to be achieved by teaching.

That higher education is generally hurtful to the candidate for the ministry is contradicted by the history of preaching, which tells that, with rare exceptions, the supreme preachers of all the centuries since the church began have been men of the school. Back of a great pulpit usually may be glimpsed a great teacher or a great school.

2. Men intended for the pulpit as a rule must be educated by the church.

This also is called in question nowadays. Some say the State in its schools can get men ready to preach, and that it should be let do so. Such a policy, it is said, would be economical in respect of money, liberalizing in respect to doctrine, and, by reason of the superior scholarship and physical equipment of the State schools, wholly advantageous to students for the ministry.

I answer briefly, but, I trust, not inconclusively. I say, then, that, as a matter of fact, here in America at least, the State does not train and has not trained men for the pulpit, except in numbers so small as to be all but negligible. On the other hand, the church has for centuries trained its own leaders. Further, both law and the genius of our institutions forbid the State to train for the pulpit as it does for the law, medicine or engineering.

If it be suggested that the church college give theological training only, leaving other elements of the minister's education to the State, it is, I think, sufficient to cite the relative ineffectiveness of such experiments as have been made. Theological schools adjacent to State schools appeal powerfully neither to the purse of Christian people nor the heart of Christian youth. The reason? *Alien atmosphere.*

The atmosphere of the church school should be its own—not that of the State school. Of all the factors in the culture of a human soul, perhaps none is so resistlessly powerful as the subtle complex of forces called ''spiritual atmosphere.'' As the air, varying in temperature and humidity, gives to each place on our planet its own peculiar type of life, so this other and purer atmosphere governs mightily the spirits of men.

That the special devotion required in the minister of the Word can not so well be grown on the campus of a State university as on that of a church school is nothing against that devotion. Growths of higher value always require more special conditions. The animal can not live except as it feeds upon the vegetable, and the human babe must have other and more care than even the most thoroughbred colt. A Lincoln needs an environment made up of Magna Charta, the Declaration of Independence and the Constitution of the United States united with the spirits of Boone, Clay and Garrison.

The notion that the school of the State is, in its relation to human values, more efficient than that of the church is not warranted by facts. The school of the church here in America has supplied for great places in education, journalism, literature, politics and distinctively Christian enterprises men out of all proportion to the number of its teachers and its material resources.

As I conclude, let me earnestly disavow the notion that colleges and universities are the only agencies producing ministers of the Word. This is not true. Good homes, especially good mothers, have played a great part in making preachers. I know that churches, Sunday schools, Endeavor societies and other groups of Christians have done this. I know that in some cases teachers in public and private schools have had a hand in this high task. What, therefore, I now urge is simply this: Only in the atmosphere of great schools of the higher grades which are aggressively Christian can the young man in training for the ministry come to his best. We who would restore New Testament Christianity must have leaders trained in colleges and universities pledged to our holy purpose.

13. Invitation Hymn. ("I Gave My Life for Thee").

14. Benediction.

WORSHIP SERVICE NO. 46

THEME: THE NOBLE CONFESSION

1. **Voluntary.**
2. **Call to Worship—**

"At the name of Jesus every knee should bow, of things in heaven, and things in earth. . . . Every tongue should confess that Jesus Christ is Lord, to the glory of the Father" (Phil. 2: 10, 11).

3. **Response by Congregation—**

"I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

O God, our Father, let this service receive the blessing of Thine approval. May our meditations upon Thy truth clarify our vision, cleanse our hearts and enrich our lives, we ask in the name of Jesus Christ, our Lord. Amen.

5. **Hymn** (**"Take the Name of Jesus with You"**).
6. **Scripture—**

FIRST READER—In this service it will be fitting to read Scripture dealing with the noble confession, which is the subject of Bro. Speer's sermon. Peter's noble confession was: "Thou art the Christ, the Son of the living God." What did Paul say about confession?

SECOND READER—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10: 9).

FIRST READER—What is to be the subject of our confession? What shall we confess?

SECOND READER—"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10: 32, 33).

FIRST READER—Is every one saved who makes confession?

SECOND READER—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7: 21).

FIRST READER—There is one great passage on belief and confession that is familiar to us all.

SECOND READER—"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10: 10).

FIRST READER—Let all of us repeat together a passage Paul records. (Both readers, in unison, read Rom. 14: 11, then lead the congregation in repeating it.)

"For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. 14: 11).

7. Prayer—

We pray Thee, our Father, that Thou wilt incline Thine ear unto us and bless us. We are glad of this hour, for it gives us another opportunity to worship Thee and to confess our Saviour as Lord. Help us to banish from our lives everything that would dishonor Him, and to hold fast to all that would exalt Him. May we grow in the grace and in the knowledge of our God. Be Thou especially near those of us who may be sad or weary in heart. Forgive us our sins and save us, we ask in His name. Amen.

8. Communion Hymn ("Purer in Heart, O God").

9. Communion—

Thanksgiving before breaking the bread:
Gracious Father, we thank Thee for this privilege of communion with Thee, and we unite in our thanksgiving for this loaf. It means so much more than our stammering tongues can express that we are grateful that Thou knowest our hearts. We acknowledge our unworthiness, and desire Thy constant presence that we may not sin against Thee. Forgive us and save us, in His name. Amen.
Thanks before giving the cup:
O God, receive our sincere gratitude for this cup and for the one our Lord took when He gave thanks and gave it to His disciples, telling them all to drink of it. We can not be thankful enough for the blood of the New Testament which was shed for us for the remission of sins. Grant us forgiveness and save us in Jesus' name. Amen.

10. Offering.

11. Hymn.

SERMON BY GRANT W. SPEER

TEXT: "And before Christ Jesus, who before Pontius Pilate witnessed a good confession" (1 Tim. 6: 13)

I AM speaking of a public confession of Christ, the confession that Jesus witnessed before Pontius Pilate and that sent Him to the cross.

I think, next to what a man says on his death-bed, a public confession of faith made when uniting with the church of Jesus Christ is evidently the most solemn thing a human can say—perhaps quite as solemn as anything on a death-bed.

Man has to do with Jesus, whether he will or no. At the heart of all true service and progress is religion. Religion is nothing without Christianity, and Christianity is nothing without Christ.

The purpose our Lord had in view in His public ministry was that of creating belief in Himself as God's Messiah.

When He retired to the coasts of Cæsarea Philippi He was much in the same mood as Elijah when he lay down under the juniper-tree. The crowds had all deserted the Christ, and the rulers were hostile to Him—only the twelve remained with Him. What if He had failed with the twelve? What if they, like His own people, had failed to know who He was? If He had failed with them, then He had failed to create any faith on the earth. Had He failed with them, Christianity and Christendom would never have been.

It is this fact that led Dr. Sanday to say, "This incident at Cæsarea Philippi marks the climax of faith among the twelve," and Dean Farrar to say, "It is the culminating point of our Lord's earthly ministry."

The confession was to the faith of the twelve a test. Had they also failed to apprehend Him when He addressed to them? Upon their answer to this searching question, "Who do men say that I am?" depended the future of Christ's kingdom.

Their answer was prompt, but unsatisfactory. They answered: "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets." He was to them a great man—nothing more. Their answer was a tribute, but not satisfactory.

Samuel Johnson said that ''if anybody casually met Edmund Burke without knowing who he was, and engaged in conversation with him for twenty minutes, he would go away saying that he was an extraordinary man.''

So the people then, now and in all times have said: ''Here was an extraordinary man.''

So said John Stuart, Mill, Straus and Renan. With Napoleon they have said: ''Between Him and every one else there is no possible comparison.''

But their thought about Christ was that He was simply a prophet, and Christ's object was to convince them that *He was the Messiah.* He had failed without such conviction, and Christianity would never have been.

Our Lord turns to the disciples and He puts the question to them: ''Whom say ye that I am?'' Peter responds for the twelve and says: ''Thou art the Christ, the Son of the living God.'' Here is no guess. The Lord said: ''Flesh and blood hath not revealed it unto thee, but my Father who is in heaven.''

I do not claim for Peter's answer that it carried a clear recognition of the full deity of Jesus. That came after the resurrection, when, as Paul says, He was ''declared to be the Son of God with power, . . . by the resurrection from the dead.'' But it contained, as Bruce says, ''the doctrine of our Lord's deity in germ.''

Peter certainly saw in Him not simply a prophet, not even the greatest of the prophets, but the long-promised Messiah. Our Lord took the confession of Peter as proof that His mission had not failed. Observe our Lord's use of that confession.

He had no use for the answers of men. There are plenty of people quite willing to admit that Jesus was a prophet—that He was even the greatest of the prophets. Many people are quite willing to confess that He was a teacher—that He was even the greatest of teachers. Our Lord is not content with these confessions. He refuses to be classed with teachers of human rank. He does not seek admiration. He does not ask patronage. He covets worship.

It is upon those who make this great confession that Christ can build. ''Upon this rock,'' said our Lord, ''I will build my church.'' Instead of getting into the controversies of the ages and making attempts to refute error, let me emphasize the positive truth contained in these words. When Peter made this confession, which was divinely revealed, Jesus quickly saw that He could build His church, the church that would do His work in the world, and that would maintain His royal claims, that would assert His exclusive rights and that would be His kingdom in the earth. Yes, He could build upon those who believed that He was the Christ, the Son of God.

It is Jesus Christ who is the revelation of God—not the Bible. The Bible is a means to a mighty and eternal end. Jesus alone is the word of God; the Bible is the record of that revelation. God may have other words for other worlds, but for this world the word of God is the Christ.

Who is Christ? That is the question for the world and for the future. There are two answers that might be given to this question, and practically, if not theoretically, we have to give one or the other. One answer is that Jesus was a man like ourselves, who, by a rare combination of noble qualities and by living in God as His Father, obtained possession of Sonship, to which He calls us to attain. That is one answer. The other answer is this: Jesus is the only begotten Son of the living God, who became man by an act of supreme humiliation, who emptied Himself that He might become one of us and reconcile us to God, returning to His place that He ever held in the very bosom of God before the world was and before man was, that He might bring man there too. So the confession is marked out as something distinct and distinctive—it is called by Paul ''the good confession.''

The confession is on a par in value with faith. Faith and confession are linked inseparably. But what is belief, or faith? ''Belief is an act of the mind in accepting as true what God has revealed through Christ.'' It is also an act of the will and indicates obedience to Christ. It is an attitude of the heart, which denotes love and devotion to Christ (Rom. 10:10). ''The word of faith is at once in the mouth and in the heart.'' We can claim no more for faith as a saving power than for confession—they are stars of the same magnitude in the thought of Paul.

If a man is a true believer, he has surrendered his heart and his very being to his divine Lord. The confession of Christ proves that with us there is no undervaluing what Christ has done and will do for us, and no underestimating what we should be willing to do and endure for Him.

A Jewish boy had been disinherited and disowned for attending a gathering of Christians. He arose and amid a profound silence said:

> "Jesus, I my cross have taken,
> All to leave and follow Thee."

That was an avowal of belief and an open confession.

The confession is evidence of faith. Faith must give evidence of itself. Paul affirms that it belongs to the very spirit of faith to speak (2 Cor. 4:13).

Faith is a test of courage and devotion. Paul speaks to Timothy of the unflinching courage of our Lord in the presence of the Roman governor.

Our greatest American psychologist, Professor James, laid down as a principle of entering into a great movement, that it should be done ''with as strong an initiative as possible.'' It is a matter of common experience that nothing transforms weak belief into a strong, full-orbed conviction like our confession of faith in the presence of others.

The significance attached to confessing Christ is seen in the teaching of Christ Himself; it is shown by the highest conceivable honor awaiting any one who confesses Him: ''Whosoever therefore shall confess me before men, him will I confess also before my Father.''

The doom of unspeakable shame is upon all those guilty of denying Him: ''Whosoever shall deny me before men, him will I also deny before my Father.''

My friend, have you confessed Christ before men? Have you been baptized into Him? If not, why not now?

13. Invitation Hymn. **("Why Not Come to Him Now?").**

14. Benediction.

WORSHIP SERVICE NO. 47

THEME: THE BIBLE AND SCIENCE

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

"Seek ye the Lord, and his strength: seek his face evermore. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth" (Ps. 105: 4, 5).

3. **Response by Congregation—**

"I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

O God, we lift up our eyes unto the mountains, whence our help shall come. Bestow Thy blessing upon this hour's worship. Kindle within us a desire for Thy truth. Forget us not. Renew a right spirit within us, and save us in Christ's name. Amen.

5. **Hymn.**

6. **Scripture—**

FIRST READER—"In the beginning God created the heaven and the earth" (Gen. 1: 1).

SECOND READER—"And God said, Let there be light: and there was light" (Gen. 1: 3).

FIRST READER—"The heavens declare the glory of God; and the firmament showeth his handiwork" (Ps. 19: 1).

SECOND READER—"Day unto day uttereth speech, and night unto night showeth knowledge" (Ps. 19: 2).

FIRST READER—"If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Ps. 139: 9, 10).

SECOND READER—"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Ps. 90: 2).

FIRST READER—"Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4: 10).

SECOND READER—"For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2: 5).

FIRST READER—"And ye shall know the truth, and the truth shall make you free" (John 8: 32).

SECOND READER—"I am the way, and the truth, and the life: no man cometh unto the Father, but by me" (John 14: 6).

FIRST READER—"For in him we live, and move, and have our being" (Acts 17: 28).

SECOND READER—"The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands as though he needed anything, seeing he himself giveth to all life, and breath, and all things." "For the Lord God omnipotent reigneth" (Acts 17: 24, 25; Rev. 19: 6).

7. Prayer—

Our Father, Thou hast indeed been our bounteous God. The storehouse of Thy bounty is none the emptier for the gifts Thou hast bestowed upon us. We thank Thee that it is our inexpressible privilege to abide in Thy love and to know that in Thee we live and move and have our being. Teach us, O God, to reverence Thy name and put our trust in Thee. We know so little that when we contemplate Thy great wisdom we say Thy ways indeed are past finding out. But we thank Thee that it is our privilege to increase our knowledge of Thee. Bless us in our growth. Lead us by Thy Spirit and save us in Christ's name. Amen.

8. Communion Hymn **("Here, O My Lord, I See Thee Face to Face").**

9. Communion—

Thanksgiving upon breaking the bread:
Dear Lord, we thank Thee for this beautiful memorial of Thy love and goodness. Help us to see the scene in the upper room. Help us to hear the voice of our Saviour when He said: "Take, eat; this is my body, which is broken for you." Help us to be more grateful day by day, in His name. Amen.
Thanks upon giving the cup:
Our Father and our God, we reverence Thy holy name as we give Thee thanks for the cup and the bread that remind us of the Lord Christ. Strengthen us in heart and life. Cleanse our thoughts. Make us more kind to one another and more acceptable to Thee, in the name of Christ Jesus our Lord. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY ARTHUR HOLMES

Text: "Ye search the scriptures because ye think that in them ye have eternal life" (John 5: 39).

I. The Bible and Science Defined.

MEN are constantly comparing the Bible and science. Many times the comparisons turn out to be contrasts and contradictions. The result comes, first, because science is an organized body of probable knowledge, made up of the briefest possible descriptions, or laws, of motions in nature, derived from imagination (hypotheses) and verified by observation, all designed to economize man's energy in thinking and acting. No one book summarizes this knowledge. On the other hand, the Bible is a library of ethical and religious literature, composed of religious doctrines and moral precepts, derived from revelation and reflection, and tested by living, all composed for man's eternal salvation. Comparison of two such divergent fields of human experience naturally brings forth innumerable differences.

II. Their Origin and Development.

1. The purely human side of the Bible and science originate alike. Science is not the result of slowly gathering facts which themselves give off general truths. The plan of our whole modern science flashed instantly upon the mind of Réné Descartes when he was a young man in the army. Every one of its laws originated as hypotheses in some one's mind. Natural selection suddenly dawned on Darwin after he had pondered over it for twenty years. In a distant land, Wallace, sick in bed, had exactly the same thought, worked out the theory in three hours, wrote it in three evenings, and sent the paper to Darwin in England. Every writer, poet, novelist, painter, artist and inventor has had similar experiences. Tissot, in a Jerusalem street, suddenly saw above a portico, in a vision, his famous picture ''Ecce Homo.'' Science calls these flashes intuitions.

2. The Bible goes further and attributes its revelations to the direct action of God upon the seer's mind. The Jewish prophets heard God's voice. Saul was converted by a light and

voice and message from the skies (Acts 9; Gal. 1:12-19). Peter admitted Cornelius to the Way after a vision (Acts 10). The prisoner on Patmos' lonely isle lifted up his inner eye and God blotted out his barren prison in sights supernal—of the throne, the new Jerusalem, the angels and saints, and in splendid cloud upon cloud of glory, rising in columnar brilliance and gorgeous color beyond the dream of man (Rev. 1:1-3; 4:2-5; 21:1-8).

3. The revelations of both science and the Bible come in successive stages, leading seers to new views, like men climbing a lookout tower. The minds of men must be developed to certain points before they can understand (Gal. 4:4; Heb. 1:1-3; Gal. 3:24). How impossible to reveal the mysteries of differential calculus unto babes! (1 Cor. 3:2; Heb. 5:12). How terrible it would have been to have revealed high explosives, offensive arms, airplanes and submarines to a Tamerlane bent upon murderous plunder and the maleficent subjugation of other races! After sailing-vessels come steamships; after horse-cars, steam locomotives; after gas engines, undersea boats and overhead planes; after Volta and Galvani, telephones and telegraphs, and after Maxwell, Hertz and then Marconi and the wireless telegraph. Kepler rides on the shoulders of Copernicus; Newton on Kepler; Laplace on Newton; Darwin on Laplace.

4. Only after Abram left polytheism behind (Gen. 11:31; 12:1-3), only after the nation had been tempered in Egypt (Ex. 5:6; 12:2, 3), only after it had been welded into a whole in the desert where the Jews saw God's glory (Ex. 20:18-20), felt His might (Ex. 14:13-31), tasted His manna (Ex. 16:13), followed His pillar of fire (Num. 9:15-23), heard and pondered His law (Exodus 20), could they arrive at their solid and abiding faith in one God (Ex. 20:3). Hosea must suffer a broken home to know God is love (Hos. 1:2). Israel must die as a nation to live in the suffering Servant (Isa. 52:13—53:12). Saul of Tarsus, Hellenistic in culture, Jewish in education, Roman in citizenship, ready by birth, education and culture, could grasp the vision on the Damascus Way of a religion that should cover the earth as the waters cover the sea (Acts 9); while Peter, a Jewish provincial, a fisherman, though quick to perceive the divinity of the Nazarene (Mark 8:29),

was not cosmopolitan enough to conceive the subjugation of the Roman Empire by a Galilean carpenter!

III. Purposes of Science and the Bible.

The contrasts between science and the Bible emerge in their purposes. Science aims to save men energy in (1) thinking and (2) acting. Therefore it makes its laws, or descriptions of the motions of objects, as simple as possible, so that men may grasp them easily; and it confines itself to describing material things in this world because with such things man's conduct is primarily concerned. It has been defined, therefore, as "the apprehension of unity in the midst of diversity," and its object, "to describe all the phenomena of the universe in terms of motion." Once man knows exactly how all things will move, he can adjust himself to them. Astronomers can prepare for eclipses, and seamen beware of approaching storms.

Not only does science aspire to describe the world's present phenomena in terms of motion, but it has confidently set out to describe also by simple motions how the world came into its present state. Given nothing besides matter and motion, and science ambitiously undertakes to describe in terms of (1) gravitation in inanimate things, and (2) struggle for existence in animate things, how each and every thing arrived at its present state. Such "explanation" is given in terms of causes and effects, both perceivable by the senses. No purpose or end, no "far-off divine event, toward which all creation moves," enters into such a conception, or can become a part of such a science.

In divergency of aims lie hidden the secret causes of vast differences in content between the Bible, devoted to an age-long unfolding of God's plan of salvation for man, and that science which must (1) merely describe what it sees, or (2) "explain" what it sees by mere material causes or physical events alone. Into such a world no room for spirits, divine or human, can be found. No freewill agents can operate. No purposes as intents in any mind can guide the world of men or things. No moral responsibility enters. No worth or beauty can be adjudged to this vast, physically moved machine driven from behind by endless causes. Naturally, the Book devoted to ethical and religious values, to both man's present and future soul's welfare, will at places depart infinitely from a science and a philosophy hemmed in by a material present and devoted solely to man's temporary welfare here and now. The difference here is not one of conflict, but one of transcendence. The Bible rises above science and moves infinitely beyond it.

IV. Value of Science and the Bible Compared.

The value of a thing depends upon the efficiency with which it satisfies our desires. Men long for the conveniences, comforts and embellishments of life. Such values science, a mental machine, secures for mankind. Therefore men put their faith in it. Not that they count it perfect or true altogether; but they have found by experience that it works, and that it can be made to work better. Consequently, science, as a means invented by man's imagination, is highly valued, implicitly trusted and constantly improved. But not a single one of its hypotheses, theories, truths or laws is safe from emendation. None of them is absolutely, eternally or universally ''true''; that is, can be relied upon everywhere and forever to guide man's conduct or his thinking with the highest degree of efficiency or economy of energy. All scientific theories, therefore, must always be taken tentatively and held open to revision.

The Bible, on the other hand, treats of the eternal purpose of God (2 Tim. 2:4). That is man's salvation—the eternal welfare of his immortal soul. For man that is the supreme value; for what will a man give in exchange for his soul? The means to that end is God incarnate. The supreme Being is the means. The purpose of the supreme Being is man's supreme purpose. The means to that purpose is the supreme Being Himself incarnate in the Saviour. In so far as the Bible sets forth this plan of salvation, it stands eternally and universally true.

As the final method of achieving that purpose is now revealed, the Bible is complete. When Jesus said, ''It is finished'' (Matt. 5:17, 18; John 17:4; 19:30), the divine canon was closed. The Way, the Truth and the Life had been revealed and the method of attaining made clear.

13. Invitation Hymn **("Whosoever Will May Come").**

14. Benediction.

WORSHIP SERVICE NO. 48

THEME: THE CENTRAL FACT OF OUR FAITH

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Seek ye the Lord while he may be found, call ye upon him while he is near." "The Lord is good unto them that wait for him, to the soul that seeketh him" (Isa. 55: 6; Lam. 3: 25).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   We beseech Thee, O God, to make this hour's worship a blessing to all of us, in ways that are past finding out. Our trust is in Thee. In our meditations we seek to know only Christ and Him crucified. Amen.

5. **Hymn** **("Faith of Our Fathers").**

6. **Scripture—**

   FIRST READER—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1: 12).

   SECOND READER—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2: 20).

   FIRST READER—"For we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John 4: 42).

   SECOND READER—"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. 8: 35.)

   BOTH READERS (in unison)—"Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8: 37).

FIRST READER—"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book" (John 20: 30).

SECOND READER—"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20: 31).

BOTH READERS (in unison)—"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord" (Acts 3: 19).

FIRST READER—"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25: 34).

SECOND READER—"Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12: 28).

BOTH READERS (in unison)—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3: 16, 17).

7. Prayer—

Gracious God, our Father in heaven, we know that without faith it is impossible to please Thee. We know that it is by grace we are saved, through faith, and that not of ourselves, and we thank Thee that Thou hast granted us the gift of Thy salvation through Christ. Give us, O Lord, the power, as Thou hast given us the privilege, to make known the means of redemption to the whole world. We thank Thee that Thou hast granted us a part in such a glorious task, and we pray Thee to help us to be worthy. Forgive us of sin and save us through Christ, we ask. Amen.

8. Communion Hymn ("My Faith Looks Up to Thee").

9. Communion—

Thanksgiving before breaking the bread:

O God, it is with humble hearts as well as bowed heads that we assemble at the table of our Lord. We thank Thee for the opportunity we now enjoy, to commune with Thee and fellowship one another. This bread, when broken, makes vivid the tender scene in the upper room. May we never do anything inconsistent with our Lord's sacrifice for us, and may we at all times be found stedfast in our loyalty to Christ, we ask in His name. Amen.

Thanks before giving the cup:
We feel, our Father, that no human lips can frame expressions of thanks that cover our debt of gratitude for the gift of Thy Son, who died for us. Search our hearts and read there our thanksgiving for the cup. Help us to love Thee truly and serve Thee loyally, in the name of Christ Jesus our Lord. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY B. H. MELTON

TEXT: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1: 15).

PAUL had been reminding Timothy of the circumstances of his own conversion—his state of rebellion against the will of God. He was a persecutor and a murderer of Christians. His hands were dyed in blood and his heart was a den of iniquity. On the Damascus road the wonderful grace of God laid hold on him. He became a ''new creature in Christ Jesus.'' He at once arises in the region of the eternal and breaks forth in this great statement of the central fact of our faith: ''This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.'' There was not a particle of doubt in Paul's mind about his acceptance with God. It was a crystal-clear certainty, infinitely removed from the always fallible region of human judgment and inferences.

The basis of that certainty is personal experience. ''Of whom I am chief.'' Paul had been a great sinner. He had been saved by the grace of God. He knew it as certainly as he knew that his heart was beating. He knew it as certainly as a drowning man knows that he has been rescued by friendly hands from a watery grave; as certainly as a sick man knows when the glow of health returns to his cheeks. No hearsay, no second-hand information, but direct, indisputable, unshakable testimony—the deep experience of the man's own soul.

This kind of evidence is the bulwark of the Christian faith. Our faith can't rest on a feebler basis. Did our faith rest only on evidence from manuscripts, on historical facts which occurred thousands of years ago, the religion of Jesus centuries since would have been numbered with the forgotten religions of the world. The Saviourhood of Jesus does not only rest, thank God, upon historical research, but on the personal experience of those who know, as Paul knew, that God has laid hold of them in Jesus Christ and enabled them to break the power of sin in their lives.

This was the certainty of the man born blind. The Pharisees said to him: ''This man is a sinner.'' ''Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see,'' was the man's reply.

It was the certainty of the prodigal who said, ''I was lost, but now I am found;'' it is the certainty of every soul that was once in the gall of bitterness and the bond of iniquity, and has been cleansed by ''the blood of Jesus Christ'' and made as clean and as white as a snowflake. You may say that this is unscientific, you may throw all sorts of doubt upon the New Testament documents which tell me about Jesus, but there is one fact of my experience that all criticism is as powerless to destroy as your weak arm is powerless to carry around the Washington monument—the fact that ''whereas I was blind, now I see.'' That I know! Unless you deny the possibility of any and all knowledge, this argument of the certainty of the soul's experience is final.

Then, too, this experience is universal. It is an unbroken testimony unaffected by theological differences. Augustino, the Catholic, and Martin Luther, the Protestant; Wesley, the Methodist, and Baxter, the Independent; Chalmers, the Presbyterian, and Bishop Andrews, the Episcopalian; Roger Williams, the Baptist; Penn, the Quaker; Jerry McAuley, the jailbird, and Campbell, the disciple—all have the same story to tell:

"There is a fountain filled with blood, drawn from Emanuel's veins,
And sinners, plunged beneath that flood, lose all their guilty stains."

It does not matter what the sin is, nor how long men have lived in it, Christ has proved Himself able to save unto the uttermost. His power has changed sensualists into pure men, liars into true men, murderers into lovers of their kind, Saul a blasphemer into Paul the true shepherd of souls. They all testify to the power of Jesus Christ, who saved them from their sins. This is the central fact of our faith.

Not merely the Christ of history, not merely the miracle-worker of two thousand years ago, but Christ working miracles in the experience of to-day, as the Saviour from the power of sin and Comforter in the hour of sorrow. There is not a faithful pastor who has not, as a true shepherd, witnessed, maybe in his own life, certainly in the lives of other people, marvels greater than the physical miracles wrought in Galilee by our Lord. ''He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.''

You have seen them come with dark doubts and He has banished them as the sun banishes the mists that obscure its face. You have heard them cry in the depths of despair and grief when their lives were tossed on the angry sea, and you have heard Him say, ''Peace, be still,'' and there was a ''great calm.'' You have seen hearts made sick by hope deferred, and have seen Him give them a new hope and a new, divine patience. You have known hearts that ached in every fiber for the touch of a vanished hand and the sound of a voice that is still, and you have known Jesus Christ to fill the aching void with Himself. Millions of souls on earth to-day and millions of saints in heaven are singing:

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat;
'Tis found beneath the mercy-seat."

There is no question-mark in the minds of the great body of godly men and women in all Christendom. They know in whom they have believed. They are so busy carrying out the program of Jesus in the world that they neither have the time nor the desire to take part in the present controversies of the theologians. These controversies, many of which have hindered the progress of the kingdom, have always been conducted by preachers, God bless them. Many of them are fond of disputing; they have a hunger for headlines; and many of them have a deep hunger to know the whole mind of God concerning mankind and the world. Let us be patient. Let us declare, with a new fervor, with a deeper passion, with a finer and stronger faith: ''Whereas I was blind, now I see.'' God knows the smallness of our spiritual concepts, the meagerness and poverty of our ministries. May He save us from the tragedy of a closed mind. May He give us grace to hold fast to the true while reaching out for the new.

I agree fully with Alexander Campbell, who in 1861 said: ''There is indeed one battle to be fought and one victory to be won on the part of humanity in order to true heroism, true honor, true glory and true happiness. This is by high authority and with all propriety denominated 'The good fight of faith.' '' Driven into polemics by theologians who refused to understand, this great defender of the faith decried littleness as we decry it, and stood staunchly by ''the faith once for all delivered unto the saints.''

In a high tribute to Jesus Christ as the Author of our faith, the gifted preacher, Charles Edward Jefferson, says on the words of Pilate: '' 'Behold, the man!' is the cry of the heart which has found in Jesus the way of life. He gives peace and power and joy to all who trust in Him. 'To as many as receive him, to them he gives power to become the sons of God.' He alone has the words of eternal life. In our social perplexities and political distresses there is no one else to whom we can go. . . . If we ask who shall put an end to international strife and bring in a thousand years of peace, the answer is, 'Behold, the man!' One who travels round the world, carefully observing the currents of life in many lands, comes home with the deepened conviction that without Christ there is no hope for the world. No other religion has any personality to present comparable with the person of Jesus Christ. No other faith has a leader to offer to men, who has the faintest chance of winning and holding the heart of the world. It is Christ or nobody. Without Christ we are lost.''

13. Invitation Hymn.

14. Benediction.

WORSHIP SERVICE NO. 49

THEME: CHRIST'S AMNESTY PROCLAMATION

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "O magnify the Lord with me, and let us exalt his name together." "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness" (Ps. 34: 3; 30: 4).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   Almighty God, we are assembled in Thy name and in Thy house to worship Thee. We seek Thy blessed presence and Thine approval as to Thee we dedicate this service. Forgive us of sin and save us, we ask in Christ's name. Amen.

5. **Hymn** **("Sound, Sound the Truth Abroad").**

6. **Scripture—**

   FIRST READER—"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1: 16).

   SECOND READER—"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1: 18).

   FIRST READER—"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand" (1 Cor. 15: 1).

   SECOND READER—"By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (1 Cor. 15: 2).

   FIRST READER—"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (1 Cor. 15: 3).

SECOND READER—"And that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15: 4).

FIRST READER—"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11: 6).

SECOND READER—"The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent" (Acts 17: 30).

FIRST READER—"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10: 32).

SECOND READER—"And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Acts 2: 38; John 3: 5).

FIRST READER—"As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2: 2).

SECOND READER—"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever" (2 Pet. 3: 18).

7. Prayer—

We lift our hearts to Thee, O God, in gratitude for Thy manifold mercies. Hide not Thy face from us, but guide us by the light of Thy countenance. Bless our worship. May our prayers be sincere, our songs edifying, our meditations devout. According to Thy knowledge of all our needs, wilt Thou bless us. May we unite our thought and life in the work of giving the world a knowledge of the gospel of our Lord. Graciously grant us the forgiveness of sins and save us through Christ, we pray. Amen.

8. Communion Hymn ("Blest Feast of Love Divine").

9. Communion—

Thanksgiving before breaking the bread:
Dear God, we thank Thee that Thou didst so love the world as to give Thine only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life. As we partake of this loaf in memory of His body, given for us, may we resolve to rededicate ourselves to Him, we pray for His name's sake. Amen.
Thanks before giving the cup:

> Not only do we remember our Lord's body, given for us, but His precious blood that for us was shed. Bless us now that these emblems may make this feast a true memorial. Help us to practice the love that our Lord expected us to practice when He said: "This is my commandment, that ye love one another, as I have loved you." Forgive us our sins and save us for Jesus' sake. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY J. H. O. SMITH

TEXT: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; he that disbelieveth shall be condemned" (Mark 16: 15, 16).

ABRAHAM LINCOLN, toward the close of the Civil War, issued an amnesty proclamation. It provided that all Confederate soldiers, below a certain rank, who would lay down their arms, return to the arts of peace and take the oath of allegiance to the United States Government, should be restored to all the privileges of citizenship.

If a private citizen had proclaimed the same conditions and promises, no one would have given it the slightest attention, but when the President of the United States made that promise, the Government and the people were solemnly obligated to fulfill its provisions to the letter.

All authority in heaven and on earth was given to the Son of God, and He, standing in the midst of the mountain lilies of Galilee, gave the greatest commission ever given to man. All heaven, as well as all the earth, was bound by its terms.

Jesus Christ had demonstrated His deity by His resurrection. Centuries of prophecy had pointed to Him. He was the "Shiloh" of Genesis; "Star" and "Scepter" of Numbers; the "Rock" of Deuteronomy; "Captain of the Lord's host" of Joshua; "Redeemer" of Job; "shepherd" and "Lord" of David; "Wonderful, Counsellor, the mighty God," of Isaiah; the "Lord our righteousness" of Jeremiah; "Messiah" of Daniel; "Branch" of Zechariah; "Desire of all nations" of Haggai; "messenger of the covenant" of Malachi; the "Son of God" and "Saviour" of the New Testament.

Upon Christ's ascension to heaven, God, in His inaugural address to His Son, said: ''Thy throne, O God, is for ever and ever.'' ''God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.''

The splendor of His sovereignty, the riches and glory of His dominion, we may share; but, leave His Lordship and indwelling out, and we have flesh without blood, body without life, letter without spirit, words without a gospel, an ideal of reform without salvation.

Jesus Christ delegated His authority to His twelve apostles and they never passed it on to others. He said to Peter when he made the confession that Jesus was the Son of God: ''I will give unto thee the keys [the symbols of authority] of the kingdom of heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.'' Again, after His resurrection, He said to His apostles: ''Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.'' All heaven was committed to the authority which Christ delegated to His apostles.

All four of the Evangelists stress our Lord's missionary proclamation. Matthew gives the duties of the apostles: ''Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you.'' Mark adds the two conditions for those who accept Christ: ''He that believeth and is baptized shall be saved.'' Luke adds repentance and remission of sins. In John's Gospel the Lord confers authority upon the apostles.

Read the Acts, that colossal missionary work on Pentecost. ''Devout men from every nation under heaven'' heard, and went everywhere with the gospel. Thousands were brought under Christ's dominion. The same command stands to-day. When a watch stops, a screw is loose; when a professed Christian is not missionary, the wires are down.

Being ''filled with the Holy Spirit,'' they preached the gospel with Heaven's power that day, and three thousand were joined together in the first church of Christ. Believers were added to the Lord, and "the Lord added to the church daily such as should be saved."

In Acts the conditions of salvation and church membership are identical. There was not one way to be saved and another way to become a church-member.

The Holy Spirit answered the question: "What must we do?" "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." The Holy Spirit joined repentance and baptism by the conjunction "and." What the Holy Spirit joined together let no man put asunder.

Some quote all those Scriptures which mention faith, and claim that we are justified by faith *only*. We are justified by faith, but the word "only" is not in the New Testament after the word "faith." We are not justified by faith without repentance and without obedience to our Lord.

Some one says: "Did not Peter on Pentecost, and Paul in Romans 10, say, 'He that calleth on the name of the Lord shall be saved'?" Yes, but that does not mean that there is nothing else to be done. Jesus said: "Many will say to me in that day, Lord, Lord, . . . and then will I profess unto them, I never knew you."

"Calling on the name of the Lord" does not mean praying alone. I believe in praying for health and for all the necessities of life, but prayer is not all that is required.

For instance, Cornelius prayed, but an angel answered: "Send men to Joppa, and call for one Simon, whose surname is Peter . . . He shall tell thee what thou oughtest to do." Jesus appeared to Saul, and, in answer to Saul's question, "Lord, what wilt thou have me to do?" Jesus answered, "Go into the city, and there it shall be told thee what thou must do." Then the Lord sent Ananias to tell him what to do. "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." There we have that same expression. After the commission, neither Jesus nor an angel ever told any one what to do to be saved.

Well, if calling on the name of the Lord does not mean saying, "Lord, Lord," and does not mean praying, what does it mean? An illustration from Roman history explains "calling on the name.'' Carthage and Rome were bitter rivals. Hannibal, of Carthage, had crossed the Alps with an army, captured several Roman provinces and threatened Rome. Scipio proposed in the Roman Senate that they raise an army, equip a fleet, sail across the Mediterranean, besiege Carthage and compel Hannibal to return and fight the decisive battle on Carthagenian territory. That's where we get the phrase ''carrying the war into Africa.''

Scipio was put in command. He pressed the siege until Carthage was compelled to send an embassy to Rome to importune for peace. The Roman Senate said: ''Call on the name of Scipio.'' They knew what that meant. They returned and asked Scipio for terms of peace. Rome would be bound by Scipio's action. He said: ''You must burn your fleet, recall Hannibal and pay so much to Rome now and so much annually hereafter.'' They rejected the proposal and Scipio reduced Carthage.

When on bended knee one asks God for terms of peace, God says: ''Call on the name of my Son.'' That is, go to Him and all heaven will be back of any conditions He may impose and any promise He may make.

In His great commission we have Christ's terms for the sinner. The Son of God demands faith, repentance, baptism, and promises remission of sins and the Holy Spirit. Do we reject? Then we will be compelled to accept our doom, for our Saviour said: ''He that believeth not shall be damned.''

In the apostolic Epistles we have all that Christ commanded—the spiritual law of the spiritual world. This is added when one becomes a Christian. He is heir to all those wonderful statements: ''Christ found in you,'' ''filled with all the fulness of God,'' ''strengthened with all might by the Holy Spirit,'' ''a new creature,'' ''the workmanship of God.''

Living the Christian life is the greatest and most difficult art on earth, but we can do all through Christ who strengthens us.

Accept our Lord's overtures before it becomes too late.

13. Invitation Hymn.

14. Benediction.

WORSHIP SERVICE NO. 50

THEME: SOME GROUNDS OF THE MISSIONARY OBLIGATION

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day" (Ps. 96: 1, 2).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   We desire the benediction of Thy presence at all times, our Father. But especially in the hour of worship together, and in our fellowship at the Lord's table, we need Thee. Stay Thou with us, O Lord, and bless us, we pray in the name of Christ. Amen.

5. **Hymn** **("Sound, Sound the Truth Abroad").**

6. **Scripture—**

   FIRST READER—"Sing unto the Lord, all the earth; show forth from day to day his salvation" (1 Chron. 16: 23).

   SECOND READER—"Declare his glory among the heathen; his marvellous works among all nations" (1 Chron. 16: 24).

   FIRST READER—"Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved; he shall judge the people righteously" (Ps. 96: 10).

   SECOND READER—"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24: 14).

   FIRST READER—"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28: 19).

SECOND READER—"Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Matt. 28: 20).

FIRST READER—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. 2: 8).

SECOND READER—"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6: 8).

FIRST READER—"For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" (Acts 13: 47).

SECOND READER—"And that repentance and remission of sins should be preached in his name among all nations" (Luke 24: 47).

FIRST READER—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14: 6).

SECOND READER—"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14: 7).

7. Prayer—

We know, our Father, that from everlasting to everlasting Thou art God, and our desire is to say among the nations, Jehovah reigneth. Make plain to us, O Lord, that the more we draw upon Thy love the more there is left. Help us, therefore, to tell all men everywhere of the love of Christ that passeth knowledge. Fill us with the desire to take or to send the gospel to the spiritually impoverished world. Give Thy people no rest until they spread the gospel, we pray in the name of our Saviour. Amen.

8. Communion Hymn **("Break Thou the Bread of Life").**

9. Communion—

Thanksgiving before breaking the bread:

As we gather at this table, our Father, we are thankful beyond expression for the love of our Lord. Yet our hearts are touched with sorrow when we think of the millions who know nothing of the joy of this communion. Through the unselfish love of our Saviour, teach us unselfishly to seek the unsaved. Forgive us, Father, and save us through Christ. Amen.

Thanks before giving the cup:

O God, we thank Thee for this cup and for the blessedness of its meaning. May the spiritual nourishment of this communion feed the church of God which He hath purchased with His own blood. Keep us free from the tarnish of sin, that we fitly may offer the bread of life to a starving world. These blessings we ask in Jesus' name. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY BRUCE KERSHNER

TEXT: "The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance" (2 Pet. 3: 9).

WE are living in God's world; He created it, operates it and owns it. He made it beautiful because He loves beauty; He made it orderly because He loves order; He made it for man because He loves man.

For the harmonious co-operation of its diversified elements His all-wise mind conceived a system of unfailing adjustments. These adjustments are so delicate, so sure and so strong that in all the years of its history there has been neither deviation nor conflict.

The nature and operation of this marvelous system challenge the mind of man to constant investigation, and reward his efforts with occasional revelations of their beauty and order. These discoveries man calls laws, and by them he is enabled to apprehend more intelligently and fully the adaptation of every part of the far-reaching universe to the benevolent purposes of fatherly love.

In the physical world there are laws in accordance with which the heavenly bodies perform their functions. The rain falls, the sun shines, the seasons come and go, and all animate and inanimate things contribute their assigned part to the support and happiness of man, who, as God's last and highest creation, ranks as His son.

In the spiritual world there are laws for the peace, happiness and eternal well-being of man's immortal soul. In the moral world laws of justice, honor and honesty promote good will among men of every nation and all nations, and preserve and emphasize the brotherly relationships which insure prosperity and progress. In every sphere of life, in all its various forms, the intelligence and goodness of God have been and are operating for human happiness and peace.

Whether man understands it or not, God is conducting in his behalf a system of benevolence as widely extended as the natural world, and has assigned him the exalted position of steward and master of all objects of His creation.

The tragic fact in connection with this lavish display of God's goodness is that man, the ruling intelligence and master of the world, profits so little by what was designed to mean so much for him. In the highest state of civilization selfishness, greed and animal passions work havoc with every sentiment of brotherly affection. Vice and poverty prey upon large numbers, and ignorance and strife waste immeasurable resources and slay unnumbered multitudes of people. Through either ignorance of God's will or indifference to His kindly administration vast numbers of the race in every nation are in a state of rebellion against the order He has so wisely established. A false sense of liberty has deluded them with the thought that to be free they must govern their actions by the dictates of their personal wills. Little do they consider that this implies that they are to make each for himself a new world, with new laws, in which he himself is to be absolute lord. Blinded to the misery and chaos that must inevitably follow, they rush headlong into a state of insurrection, the meaning of which they can not understand, and the results of which they can not foresee.

Among the millions of heathen the situation is indescribably worse. Here ignorance is added to willfulness and insubordination. In the language of the apostle Paul: ''Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever.''

This attitude of rebellion on their part does not in the least change or diminish the love of God. With infinite patience and forbearance He proclaims that He ''is not slack concerning his promise, as some count slackness; but is longsuffering to youward, not wishing that any should perish, but that all should come to repentance.''

Against the sin and misery of man He has provided a way of salvation and announced it through the Holy Scriptures, in a volume of such transcendent character that its merits are acknowledged by leaders of thought in every nation and in every age. That men may be warned of the consequences of rebellion against God this message must be carried to the ends of the earth. That they may be saved from the doom of sin, His way of salvation must be made known among all nations.

The proclamation of this gospel at home we term evangelism; its proclamation among foreign peoples we call missions. It must go to all men all the time; the same obligation that sends it to one sends it to others, even to the ends of the earth. For this great purpose our Lord Jesus gave His life, and His apostles, in the same spirit and with the same motive, submitted to humiliation, poverty and suffering in the extreme.

Eusebius, the father of church history, tells us that ''the holy apostles and disciples were scattered over the whole world —Thomas to Parthia, Andrew to Scythia, John to Asia, where, after continuing for some time, he died at Ephesus. Peter appears to have preached through Pontus, Galatia, Bithynia, Cappadocia and Asia, and, finally coming to Rome, was crucified with his head downwards, having requested to suffer in this way. Why should we speak of Paul spreading the gospel of Christ from Jerusalem to Illyricum, and finally suffering martyrdom at Rome under Nero?'' With apostolic fervor, in all ages since that time, men and women have given their lives to this holy purpose.

The message of good tidings carries in itself an obligation to take it to all. For any man who is saved by the sacrifice of Christ to do less than obey the Saviour, who made the sacrifice for him, implies an unthinkable degradation of soul. The apostles said: ''We cannot but speak the things which we have seen and heard.''

Paul later declared that he was debtor to both Jews and Greeks. He had received the gospel, and what he had received was entrusted to him as a debt to be handed on to others. A saved man owes the message through which he was saved to every unsaved man. God wills that all shall come to repentance. ''The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.'' He that believeth and is baptized has the promise of acceptance.

Herein is Christian fellowship as these, gathered like brands from the burning amid the nations, are organized into congregations to be taught all things whatsoever their Lord has commanded, and to continue ''stedfastly in the apostles' teaching and fellowship, and the breaking of bread and the prayers.'' Race prejudice, national hatreds and personal pride sink into insignificance before this world-wide exhibition of fraternal love. These men have common interests, but they are spiritual, eternal and universal. They are dominant interests, as the greater dominates the less. They are taught to love God with a supreme love, and to love their fellow-men as they love themselves.

Christian brotherhood does not take its strength from human relations. In Christ men are brothers, not because they belong to some family or nation or tribe, but because they are sons of one and the same Father, God. They take their relationships from God. Because they are sons of God they are brothers.

Thus it must appear to every thoughtful person that the obligation to carry on Christian missions lies first in the moral necessity for every man to be a loyal, intelligent and law-abiding citizen in God's world. Second, it lies in the spiritual necessity for every one redeemed by the blood of Christ to render loyal obedience to the commands of the Lord who redeemed him. Third, it lies in the last great command of our Lord, who said: ''All authority hath been given unto me in heaven and on earth.'' ''Go ye,'' ''make disciples,'' ''baptizing them,'' ''teaching them,'' ''and lo, I am with you always.''

13. Invitation Hymn **("Where He Leads Me, I Will Follow").**

14. Benediction.

WORSHIP SERVICE NO. 51

THEME: DESPISE NOT SMALL THINGS

1. **Voluntary.**
2. **Call to Worship by Leader (congregation standing)—**

   "Hear this, all ye people; give ear, all ye inhabitants of the world: both low and high, rich and poor, together" (Ps. 49: 1, 2).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   O God, we have been told to seek Thy face continually. Let the light of Thy countenance rest upon us in the service of this hour. We desire to know Thy truth that we may have life more and more abundantly, we pray in Christ's name. Amen.

5. **Hymn** **("Come, Thou Almighty King").**
6. **Scripture—**

   READER:

   "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

   Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

   According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

   Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

   And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

And to knowledge temperance; and to temperance patience; and to patience godliness;

And to godliness brotherly kindness; and to brotherly kindness charity.

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Pet. 1: 1-10).

"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

If it be possible, as much as lieth in you, live peaceably with all men.

Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head" (Rom. 12: 16, 18, 20).

7. Prayer—

O God, our Father in heaven, we are sadly aware of our shortcomings, but it is with joy that we remember Thy promises. Our prayer is that Thou wilt help us to be stedfast. May we have the wisdom to remember the importance of the little things that make up the lives of most of us. In the monotony of the experience that pushes us along through the years, every day is a day of small things, but it is not to be despised. Trifles make perfection, and perfection is no trifle. Help us in our little daily tasks and sustain us with Thy patience and Thy love, we ask in Christ's name. Amen.

8. Communion Hymn **("'Tis Midnight, and on Olive's Brow").**

9. Communion—

Thanksgiving before breaking the bread:
It is with sincerest gratitude, O Lord, that we try to thank Thee for what the breaking of this bread signifies. Help us to grow in that knowledge that brings us closer to Thee. Help us to learn from the life of our Lord all that His death so tragically impresses upon us. May it be our supreme desire to do His will, is our prayer for His name's sake. Amen.

Thanks before giving the cup:
We lift our hearts in gratitude, our Father, for the world of benefit that is ours, through the shedding of the blood of Christ Jesus, our Saviour. Help us to live loyally, gratefully and stedfastly every day, despising not our small opportunities to do honor to Thee. Forgive us and save us, in Christ's name. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY JOHN RAY CLARK

TEXT: "For who hath despised the day of small things?" (Zech. 4: 10.)

THE words of this text were spoken by the prophet Zechariah, to encourage the people in the rebuilding of the temple. Jehovah had spoken unto Zerubbabel, saying: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The hands of Zerubbabel had laid the foundation of the temple; his hands were also to finish it.

It was easy to despise the little tasks that were necessary to the completion of the temple. The placing of one stone in the wall seems a small thing, but the completed temple is the sum total of small things done in its erection.

The words of the text come to us to-day with special force. Small things are despised. Small dangers are scorned. Small tasks are neglected. We seek to avoid small things. We live in a world of big things. Giant skyscrapers tower toward the heavens. Huge Zeppelins sweep the skies. Powerful commercial enterprises are formed by combinations and mergers. Chains of stores cover the nation. A giant world bank is formed. One company boasts of four billion dollars capital, and the small shopkeeper fears for his future.

Also this is a day of specialization. In former times a family produced its own food, made its own shoes and clothes and was quite self-dependent. Now things are done for us so that we are saved the labor of small things. We buy ready-made garments. We listen to music produced by others. For the masses this means that initiative is unknown and unnecessary and life has become a routine.

Again, this is a day of motion and speed. We travel in high gear. The automobile, the radio, the movies, the airplane, have served to speed up civilization. Before the installments are paid on the latest device, a new improved model is placed on the market.

Likewise this is a day of machinery. The machine displaces the workman. Labor-saving devices are making it easy to do things. The problem of unemployment grows.

The effect of all this on civilization is restlessness and a tendency to avoid effort. We have things done for us "better than we can do them." We lose initiative, become lazy and carefree, yet not satisfied. We are not as content and happy as we want to be. Some way the age has made us weary seekers of we know not what, and the commonplace is scorned as uninteresting.

Our home life is affected. It has been robbed of little niceties, little virtues and little courtesies. We desert our homes in the mad rush for pleasure. A night at home is boresome, and a "big night" is a night out. Conversation is a lost art. It is good to be saved the drudgery of menial tasks, but what a price we pay when we let go of the little things that in times past have made the home a sacred place!

The churches suffer too. It is not surprising that an age of physical might and power should consider spiritual matters of small moment. The still small voice is not heard. We grow indifferent to holy things. Church services must be short and "snappy," but the preachers must be "big" preachers, to harmonize with the big buildings we are putting up. We seek every kind of might—except the Almighty.

This is a scathing indictment of the life of our day. But who will say it is not all too true? Who is there among us who has not longed for quiet, where he could be alone with God? Meditation is drowned in the noise of traffic. If only a great prophet of God would speak to us and stir us to the depths of our souls!

Small things are tremendously important. As children we used to say: "Little drops of water, little grains of sand, make the mighty ocean and the pleasant land." The truly great things of life are little things well done. The great characters of history are persons who have not scorned little tasks. A ship is turned by a very small helm. A little leaven leaveneth the whole lump. Little decisions, little choices, little habits, are determining destiny.

There are little dangers. We are prone to disregard them. It was just a little thing that brought on the World War. A little cloud may be the harbinger of a devastating storm. "The tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire!" The penitentiaries are filled with men who began by making little mistakes. One little neglect, one little let-down, one little error, may lead to disaster or destruction. We deny God in little things. Little by little we are becoming what we are going to be. We dare not scorn little dangers.

Most of our churches are small. I hope some who read this may be leaders in the small church. I would that I might impress you that your task is important. Our greatest leaders have come from small churches. Our purest national life has been found in the small town and rural center, where a small church shaped the ideals of the people. City life has always been a drag upon morality, upon idealism and upon Christianity at its best. Much of the real strength of the city church has been recruited from the rural places where people were well rooted and grounded in the faith of God.

Our nation stands to-day at the crossroads. We are facing a tremendous issue. Shall the fine idealism of rural Christianity lose its fineness by neglecting its altars? It is a serious question and will have much to do with the future of the nation. A great historian tells us that no nation has long stood after its population is more than 50 per cent. in the cities. Be this as it may, it isn't where people live, but how they think and what they believe, that matters.

If your church is small, do not despise it. If sometimes you feel that your effort does not count, do not grow weary. My friend, if the small church fails now, we are doomed. The hope of the church is your faithfulness in the little things that enter into the life of your little group. We need to revise our scale of values. That small group that you feel is unimportant may be the salt that will save. Among your number there may be a Spurgeon, a Moody or a Luther. Some little church somewhere is shaping the ideals of a future President of the United States. Some of you are making the preachers of to-morrow. How tremendously important is your task!

W. H. Book held a meeting at Montgomery, W. Va., and one little girl was baptized. They thought her ''most too small.'' But she is Mary Hopkins Smith, missionary to Africa. We never know how great is our responsibility. We never know how much good we accomplish. I one time preached a sermon on ''The Power of Influence,'' which I thought was a miserable failure. Months later a lad in a cantonment wrote me, before sailing for France, to say the sermon had saved him from becoming a suicide. We despise, scorn and disdain little things—because we do not know how important they are.

There is a class you may teach. It may be small, but, if there is one in it, it is important! There is a word you can say better than any one else can say it. If you fail, some soul may not know God. Don't pine for a big building and a big preacher. Don't grumble about your task being too small. Catch the vision of Zechariah and despise not the day of small things. You may never build a giant skyscraper, but you may build a character that will live on when the skyscraper is dust. You may never manage a four-billion-dollar concern, but you can shape the destiny of souls that will live forever. Not by might nor by power, but by the Spirit of God, find the small things you can do, and do them well. Despise not small things!

13. Invitation Hymn ("Whosoever Will").

14. Benediction.

WORSHIP SERVICE NO. 52

THEME: SHOULD WE CHANGE THE PLEA?

1. **Voluntary.**

2. **Call to Worship by Leader (congregation standing)—**

   "Hear this, all ye people; give ear, all ye inhabitants of the world: both low and high, rich and poor, together" (Ps. 49: 1, 2).

3. **Response by Congregation—**

   "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

4. **Invocation—**

   O God, our Father, look Thou with favor upon our meeting here together. We seek such blessing as Thou seest we need. May that which we say and do here to-day redound to Thy glory and to our own upbuilding in the faith, we pray in the name of Jesus Christ, our Lord. Amen.

5. **Hymn** **("I Love Thy Kingdom, Lord").**

6. **Scripture—**

   FIRST READER—What did Isaiah say about the permanence of the word of God?

   SECOND READER—"The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isa. 40: 8).

   FIRST READER—What statement was made by Jesus Christ, God's Son, as to the permanence of His words?

   SECOND READER—"Heaven and earth shall pass away: but my words shall not pass away" (Mark 13: 31).

   FIRST READER—The truth of God's revelation is spiritual and is adapted to our spiritual needs. Truth is eternal, therefore in God's word our spiritual welfare is provided for now and for evermore.

   SECOND READER—"It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." "Whereby he hath granted unto us his

precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust" (John 6: 63; 2 Pet. 1: 4).

FIRST READER—What experience can we have that will make us certain in our knowledge of God's eternal truth?

SECOND READER—"If any man will to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7: 17). "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5: 9).

FIRST READER—Whatever may be the real explanation of the Book of Revelation, there is a passage at its close that certainly forbids tampering with God's word.

SECOND READER—"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life" (Rev. 22: 18, 19).

FIRST READER—Will you all please repeat after me, phrase at a time, the words of 2 Tim. 1: 13?

AUDIENCE—"Hold fast the form of sound words—which thou hast heard of me—in faith and love which is in Christ Jesus."

7. Prayer—

Our Father and our God, it stabilizes our faith to be assured in Thy word that from everlasting to everlasting thou art God and that our Lord is the same yesterday, to-day and forever. We thank Thee that Thou art mindful of us and hast given us a part in extending the gospel throughout the earth. May we have ability according to our responsibility. May we have willingness according to our task. We pray Thy blessing upon us in sending and taking everywhere the faith that was once for all delivered unto the saints, in the name of Christ our Lord. Amen.

8. Communion Hymn ("In the Cross of Christ I Glory").

9. Communion—

Thanksgiving before breaking the bread:
Dear Lord, though we come to this feast each first day of the week, it never grows old. Thy love never grows old, nor does our gratitude for what this bread symbolizes. Therefore, bless us, our Father, and help us to grow in grace, is our prayer for Christ's sake. Amen.

Thanks before giving the cup:
We can not thank Thee fully, our Father, for all this cup signifies. Our tongues falter and our words stumble as we think of Thy great goodness and our own poor lives. Help us to be more and more faithful as the days go by. Lead us by Thine unfaltering Spirit. Forgive us and save us in His name, we pray. Amen.

10. Offering.

11. Hymn or Special Music.

SERMON BY E. W. THORNTON

TEXT: "Having the everlasting gospel to preach" (Rev. 14: 6).

CHURCHES of Christ have a ''plea'' in the sense that they plead to restore the plea of the New Testament and the unity of Christ's followers. This New Testament plea is the gospel which Paul called ''the power of God unto salvation.''

The gospel sets forth the fact that Jesus Christ was ''the Son of God'' and ''the only begotten of the Father''; that He came to ''seek and to save the lost''; that He ''died for our sins''; that He was buried, and that on the third day He ''was raised from the dead.''

In working these great facts into His scheme of redemption our Lord chose twelve apostles and put them in training. When He had finished He commanded that His gospel be preached in ''all the world.'' This they proceeded to do with such uniformity that ''the multitude of them that believed were of one heart and soul,'' though their unity expressed itself in no organization save that of the local church.

They preached, urging all men to ''have faith in God'' and to ''believe on the Lord Jesus,'' ''the Saviour of the world.'' They preached ''repentance toward God,'' saying that ''now he commandeth men that they should all everywhere repent.'' They preached baptism ''unto the remission of sins,'' saying we are ''buried with him in baptism,'' wherein we also are ''raised with him.'' They preached a life of Christian growth for each ''new creature'' in Christ, and urged stedfastness under the guidance of the Holy Spirit. They preached the unity of all Christians and gave to the world the Lord's own prayer in which He prayed that ''they all may be one.'' They preached growth in grace and a stedfast increase in the knowledge of God and in righteous living.

Such, in brief, is the plea of the New Testament. It is the body of Christian belief which Luke, Paul and Jude refer to as "the faith." There are those who say that we have outgrown it; that it ought to be made to conform to modern conditions; that it does not suit the present age; shall we change this plea?

First, I would say yes—we should change it, if the plea itself provides for such change. But that is precisely what it does not contemplate.

It proclaims itself not as a gospel subject to change, but as an "everlasting" gospel. It deals with eternal values in preparation for a life "eternal." The covenant sealed by the blood of Christ is called an "everlasting" covenant.

The gospel plea is built around Jesus Christ, who is declared to be "the same yesterday, to-day and for ever." He is "the way, the truth and the life," and truth does not change. "The word of the Lord" also is "truth," and it "abideth for ever." It is the faith which was "once for all" delivered unto the saints.

It is unthinkable that the "gospel of Jesus Christ," who is forever the same; the "gospel of God," with whom is "no variableness"; the gospel "preached by the Holy Spirit," who is promised "forever"—it is unthinkable that such a gospel would provide for its own mutilation through changes made by Tom, Dick and Harry to suit their own whims.

Second, I would say yes—we should change it, if the plea itself is behind the times and the present age has outgrown it. But the truth is that the gospel is ahead of the times and the present age has not caught up with it. Even resolving the plea into a mechanical sequence of steps does not destroy its "place in the sun."

Faith is one of the divinest of human characteristics, leading the way in all true advancement.

Repentance is that "right about face" of the soul in which the will surrenders to the authority of God.

Confession is the open acknowledgment of a break with sin in the acceptance of Christ and His righteousness.

Baptism is the sign of the soul's commitment to all that the symbolized burial and resurrection of Christ can mean in the building of a new life and character.

Growth in grace, knowledge and devotion, through being ''partakers of the divine nature,'' is the crowning privilege of mortal man.

Where is the evidence that the present age, with all its boasted progress, has outgrown the gospel plea here sketched? In what respect has modern progress outgrown this plea? In what sense is the plea unsuited to the needs of the present age?

The truth is that many of us have given ourselves over to false thinking. As a result, hosts of our young people, particularly, have been led to measure progress by the latest stunt of an airplane, the latest speed record of an automobile, the latest accomplishment by radio, the latest advance in talking pictures, the latest photography by wireless, the latest height of a skyscraper. Or, if they happen to be a little reflective, they may add the latest improvement in surgery, the latest theory in education, the latest plan of city government, the latest improvement in agriculture, the latest discovery in chemistry, the latest scheme of international disarmament.

But, may I ask, what is progress? The dictionary is oddly inadequate. It says progress is ''advancement toward a better state,'' but does not define the better state. The gospel is as clear as light. It describes progress as growth ''in grace and in the knowledge of our Lord Jesus Christ.'' It is an ''increasing in the knowledge of God.'' It involves pressing on ''toward the mark for the prize of the high calling of God in Christ Jesus.'' It contemplates striving toward perfection even as the ''Father in heaven is perfect.''

This is the type of progress that meets the needs of the present age and every other age. It is spiritual progress. Unless material progress proceeds under the leadership of spiritual forces, there will be a chaos of knowledge without character—a perpetual orgy of crime directed by godless intellectuals. To change the New Testament plea is to tamper with the compass on an uncharted sea.

Third, I would say yes—we should change the plea if anybody has anything better to put in its place.

At the Congress of Religions in Chicago it was freely conceded that the teachings of Jesus Christ are unsurpassed, if not unequaled. To the extent that those teachings have been modified, they have been damaged and the world has been cheated.

What the plea of the New Testament needs is to be practiced, not changed. Those who criticize it appear miserably incompetent in the presence of its lofty ideals.

In one of the great art galleries of Europe some self-important novices stood before a masterpiece, making uncomplimentary remarks. They were overheard by a director in charge, who said: ''I beg your pardon, it is the visitors who are on trial here, not the pictures.''

When those who would change Christ's gospel to suit the present age succeed in producing a better code of morals, a higher type of ideals, a more worthy objective for human life, a finer pattern for constructive character, a saner recipe for human happiness and a nobler outlook for a life beyond, it will be time enough to talk about changing it.

Atheism, agnosticism, materialism and indifferentism are popular in our day. They are a part of the brood hovered by modernism—and all of them are negative. They have the eye of the mud-snipe, rather than the vision of the eagle. They have no pilot-plane and see no destination.

Two men boarded a car in a trainyard. After awhile a porter put his head in at the door and said: ''You gentlemen better get in that car up ahead.'' ''Oh,'' they replied, ''this car is all right.'' ''The car's all right,'' said the porter, ''but it ain't hitched to anything that's going anywhere.''

Human nature has not changed in thousands of years. The present-day needs of the soul are the same as the soul needs of every other day. The plea of the gospel meets those needs. If you refuse or ignore the gospel, you are closing the door of hope. If you accept the invitation of Jesus Christ, you have His promise of life eternal.

13. Invitation Hymn **("Just as I Am").**

14. Benediction.

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